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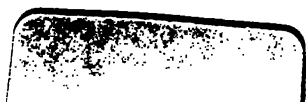
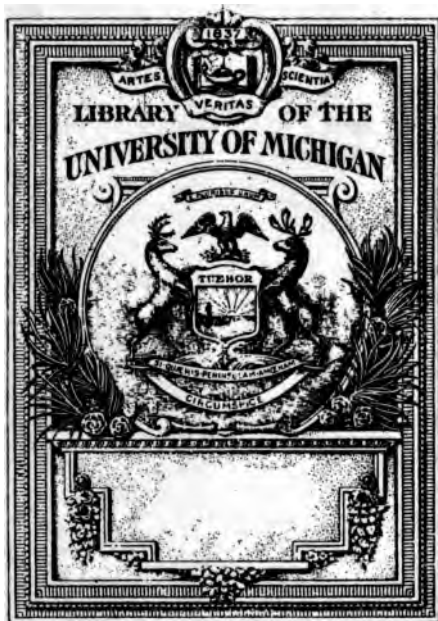
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INTERNATIONAL GRADED BIBLE LESSONS  
FOR JEWISH RELIGIOUS SCHOOLS

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# THE JEWISH TEACHER

AN AID IN TEACHING THE  
JUNIOR BIBLE FOR THE JEWISH SCHOOL AND HOME

SERIES I  
EARLY HEROES AND HEROINES

By <sup>Editor</sup> EUGENE H. LEHMAN, M. A.  
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FOR  
**SERIES II: Early Kings and Prophets**  
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# INTRODUCTION

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## I. THE AIM OF JEWISH RELIGIOUS EDUCATION

"And there shall be, like people, like priest; and I will punish them for their ways, and reward them for their doings." Hosea IV. 9.

In these words Hosea tells us that people are like their teachers, the priests: bad priests make bad people and are punished for their ways; good priests make good people and are rewarded for their doings. With equal truth we may say, "Like pupil, like teacher". The religious school teacher will likely produce products much like herself. If in presenting her lesson, she aims at nothing particular, she will probably hit that mark in the pupil's religious life. If on the other hand she has conceived in her own mind a definite purpose, has thought out a plan for attaining that purpose, and is living that purpose out in her own life, the chances are that her teaching will strike somewhere near the bull's eye. The ancient Hebrew definition of the verb *to sin* was *to miss the mark*.

Of course different synagogues and even different individuals in the same synagogue entertain different ideals for the future of Judaism. These varying ideals affect vitally the purposes of the schools. Thus, for example, the conservative party declares that "the aim of the Jewish education is the preservation of the Jews as a distinct people, existing and developing in the spirit of the Jewish Religion."\* Accordingly in the schools of this party, primary emphasis is laid on subjects, especially the Torah, that will tend to perpetuate the distinctness of the Jewish people.

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\*"A Brief Survey of Thirty-one Conferences held by the Talmud Torah Principals in New York City." Page 8.

The more liberal party, on the other hand, holds that, "the aim is to create in every pupil a feeling of Jewish consciousness, a feeling that he is a real part of that great historic world movement, that had its rise before the days of Moses, that received and still receives its inspiration from the Hebrew prophets, that has altered itself throughout the centuries to meet the needs of existing generations, that will continue onward towards eternity, true to its source of inspiration, and loyal to its mission—a feeling that God demands that every pupil, as a part of this religious movement, must live at all times, in belief and in deed, a life the highest and most useful to all mankind that the school can lead the pupils to conceive of—a life that in the largest degree possible, must help to realize the prophetic mission of Israel." Accordingly, in the schools of this party, primary emphasis is laid on such subjects, especially ethics, as will tend to produce lives lived in harmony with the teachings of the Hebrew prophets.

Find out from your rabbi what the definite purpose of your school is; then write out (merely to think it out is not sufficient for a conscientious teacher) the distinct aim of your own class for the year. This class aim should possess two characteristics: (1) it should be in harmony with your school's general purpose; (2) it should answer the needs of your pupils. Finally, write down in your Lesson Plan (see page 9) the aim of every lesson you present—an aim that will form a link in the chain of the year's work.

## II. METHODS OF JEWISH RELIGIOUS EDUCATION

Other nations are held together largely by the possession of a common land; the Jews by the possession of a common Book. The life of the nations has nearly always depended on the soldier; the vitality of Judaism, on the teacher. "The world exists only by the breath of school children", declares the compiler of the Mishna, Judah the Prince. The Jews by means of education were able to produce a result, in which all other nations failed, i. e. the Jews alone have maintained their national integrity and their religious ideals from the dawn of history to the present day. What was

this method of education\* that rendered the Jewish teacher mightier than the Roman soldier?

In brief, its chief characteristic was this, that education controlled the whole of life; and education or teaching (Torah) was practically synonymous with religion. Education accordingly began at the cradle and ended at the grave. In the school, in the home, on the playground, in the market place, at all times and everywhere, the most minute details of life were regulated by a law which had constantly to be studied and rigidly practised.

It should again be the task of the teacher to make religion and life one. She has mainly two agencies through which to work, the school and the home. The school should be thoroughly organized, completely graded, and should follow a progressive curriculum based on modern pedagogical methods.\*\*

Teachers' meetings held at least fortnightly and conducted by a competent leader should offer a definite course of study both in child psychology and in the principles and subject matter of religious education. Associated with the school should be a Home Department under the supervision of a head visitor. The purpose of this department is to make the home a laboratory where the lessons taught in the class room are carried into practise. The department should aim to bring the teacher into the home of the pupil that she might learn something of his needs, and to bring the parents to the class room and parents' meetings, that they might co-operate with the teacher. Especially is this need of co-operation urgent among our newly arrived brethren, in whose midst, the children so quickly grow away from their fathers. To "americanize" too quickly, results in making neither Americans nor Jews of the children.

### III. HOW TO USE THE JUNIOR BIBLE

The aim of this edition of the Bible is to make of the pupils both loyal Americans and faithful Jews. The Junior Bible contains the soul of the Hebrew Old Testament, to-

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\*See the writer's article on "Religious Education Among the Jews" in the *Encyclopedia of Sunday Schools*.

\*\*See the writer's "Curriculum for Jewish Religious Schools."

gether with a few selections from the Apocrypha and Josephus. Each lesson presents a new and vigorous translation from the Hebrew into language simple enough for a child to understand. Each story is complete in itself, containing only such material as is adapted to ethical and religious instruction. The distinctive feature of the Junior Bible consists in this: it is not a mere retelling of the stories in modern English; it is a direct translation of the Old Testament itself into Biblical English. It is therefore not a book containing Bible stories; it is the real Bible itself fitted to the use of Jewish children.

*The teacher's personal study of the Bible* has a single object, i. e. to satisfy her own spiritual needs. Hence, to begin with, sit down in some quiet corner, place yourself by meditation, or if you will, by prayer, in a calm and reverent frame of mind; then forgetful of your class room, read the story over as attentively as you would the letter of a dear friend, merely for your own pleasure and spiritual comfort. Having satisfied this, lay the book aside for a while. Humorous stories are told about pupils who do not realize that teachers are beings as human as are men and women outside the school. Teachers themselves often do not seem to realize their own mortal needs. Your first duty, not only as a Jewish religious school teacher, but as a human being, is to cultivate your own spiritual growth; otherwise "like people, like priest."

*The teacher's preparation to teach the Bible* has a single object, i. e. to answer the needs of her pupils. To ascertain these needs, the initial step for her to take is to make a simple study of the psychological characteristics of childhood, such as is afforded in "The Unfolding Life" by A. A. Lamoignon or in "The Pedagogical Bible School" by Samuel B. Haslett. Next she must seek to learn the character and habits, the faults and dangers of her own pupils as displayed not only in the school but on the playground and in the home. Then she should read the Bible story over again with this question in mind, "How can I use the material here presented to strengthen the character, to improve the habits, to eradicate the faults or to overcome the dangers of my children? In other words, how can I make my pupils better Jews?" Different teachers will give different an-

swers to this question; and since the needs of all children are not the same, the teacher will vary her answer with her successive classes. Be on the alert, therefore, not to dwell too much on an obvious ethical or spiritual thought. The obvious may be the easiest for you; but not necessarily the most helpful to your pupils. Having completed this work, the teacher should study with care all the material offered in each lesson in the present manual, and use as many of the reference books as possible. At the very outset of her work it would be well for her to read with much deliberation F. M. McMurry's "How to Study and Teaching How to Study" with the purpose of using the practical suggestions therein contained. She is now ready to sit down with pencil and paper to make out her Lesson Plan.

#### IV. HOW TO MAKE OUT THE LESSON PLAN

These plans are of the utmost importance and should be attended to with regularity and care. The purposes are:

(1) To help the teacher and her pupils by providing a means whereby she can think through beforehand the import of her lesson, get it unified in her own mind, adapted to the needs of her pupils, stated in clear written form and herself prepared to teach it with interest and enthusiasm. But the Plan should be the teacher's slave, not her master. She should feel free to depart from it or to discard it altogether, if exigencies of the moment should so demand. The Plan merely shows that she has something definite in mind which she intends to teach when entering the classroom.

(2) To help the school officials by providing a means whereby they may know with what diligence a teacher is analyzing her lessons, and whereby they may watch the growth of her knowledge and power. The following order should be adhered to in making out the Lesson Plans:

1. Class, Teacher's Name and Date.
2. Lesson Title.
3. Spiritual Thought.
4. Point of Contact.
5. Lesson Development.
6. Memory Gem.
7. Next Lesson Title.

These Plans should be handed to the Rabbi or Principal

after the lesson has been taught. He should write his comments thereon and return them to the teachers that they might heed the suggestions in their future work. If the Plans are handed to the Rabbi several days before the lesson, which is frequently necessary if they are to be returned in time to be used in the class room, the teacher is apt to become stale on the material and to present it without enthusiasm. The best book to consult on the subject is "How to Plan a Lesson," by Marianna C. Brown.

1. **The Teacher's Name, Class and Date** should be written on the outside of the folded sheets of paper containing the remainder of the Plan.

2. **The Lesson Title** should consist not of a mere name, such as "Joseph," but of a phrase or even a sentence so worded as to arouse the interest and curiosity of the child thus, "How a Slave Became a Prince." Use the titles in the Junior Bible only as suggestions; think out your own wording. Instead of "A Man Called for a Great Work" (Lesson XIII) use "The Story of a Water Baby" or "A Hebrew Slave Girl Who Helps a Princess."

3. **The Spiritual Thought** is the religious idea which you are seeking to plant in your pupil's mind and heart. It matters not so much if he remembers the facts of the story; it is a matter of the utmost concern that his character be moulded and his ideals enlarged. This character moulding, ideal enlarging element is the Spiritual Thought. This Thought gives unity to the whole lesson; for to drive that home should be the aim of the entire hour's teaching. Usually a single Spiritual Thought is sufficient for one day. It should be stated concisely and may often be selected from the Bible, especially from the Psalms and Proverbs or from books of poetry. It is not necessary to mention this Thought to the pupil in words, but unless he goes home with his mind and soul somewhat exalted by it, the teaching has failed to reach its chief purpose. For example, in presenting that story which causes so many teachers difficulty, Jacob deceiving his father, a good Spiritual Thought would be "Surely the Lord is in this place and I knew it not." This is the lesson which Jacob's failures teach him. Or a Spiritual Thought on the death of Moses would be the opening verse of Bryant's "The Death of Lincoln,"

"Oh, slow to smite and swift to spare,  
Gentle and merciful and just!  
Who, in fear of God, didst bear  
The soul of power, a nation's trust!"

4. **The Point of Contact** is the point in the pupil's life which touches the beginning of the lesson; it is the bridge over which the pupil's mind must travel in going from the known to the unknown. Every public speaker, every writer, every advertiser should make use of this device. The point of contact is the means by which the teacher, after having aroused the attention of her pupils by the Lesson Title, sustains their interest by leading their minds from their present thoughts to the Bible Story. Suppose, by way of illustration, the lesson is on Saul and the children enter the classroom with their heads full of a recent football game. The pupil's interest cannot be made to leap at once across the centuries and conditions separating their present-day school gridiron heroes from Israel's first king, but it should be led somewhat more slowly across this gulf by means of a bridge or point of contact. The teacher might well begin by referring briefly to the game, showing how preliminary training and self-denial is a necessity for a successful football player. Continuing, she might speak somewhat as follows: "A winning captain is usually a big man, full of enthusiasm, able to command the absolute confidence of the players. This is true also of the military leader—true not only of the general of to-day, but also true centuries ago in Rome, or before that, in Greece, or even before that, among our own fathers in Judea. Such a man was Saul. To-day Saul would have made an excellent captain of a football team. As it was he put his courage, his daring and his faith in God to a higher use—to the interest of his people. He was the hero of the hour, when the Ammonites were besieging Jabesh in Gilead." Now the class is across the bridge and should be ready for the lesson. The skillful teacher will be resourceful in finding, at a moment's notice, points of contact to guide the wandering thoughts of her pupils back to the lesson story. The best book to consult on this topic is Patterson Du Bois's "The Point of Contact in Teaching."

5. **The Lesson Development** beginning at the point of contact contains the summary of the work to be presented



during the lesson hour. It corresponds to the outline of the rabbi's sermon. It may be written out in condensed narrative form, or classified topically into headings and sub-headings. If in narrative form, it should be about three or four hundred words in length; or if topically arranged, detailed enough to fill three or four pages. It should contain material sufficient to let the examiner see that the teacher has thoroughly mastered all the essential facts, as well as the ethical and religious spirit, of the lesson.

6. **The Memory Gem** consists of a few lines of carefully selected prose or verse that expresses the heart of the lesson. If the class work is marked by the proper unity, the Gem will usually harmonize with the Spiritual Thought. The Bible and Talmud are filled with quotations most suitable for this purpose, and the age of childhood is the period when the memory should be made the storehouse of these helpful verses. To make easy the finding of proper lines, the teacher should learn how to use a Bible Concordance. A brief concordance is printed at the end of most Teacher's Bibles. In addition it is always convenient to have at hand a book of quotations, such as "The International Encyclopedia of Prose and Poetical Quotations," by William C. Walsh, or a book of gems from the Midrash and Talmud such as M. C. Peters's "Wit and Wisdom of the Talmud" or Rabbi Henry Cohen's "Talmudic Sayings."

7. **The Next Lesson Title** is the invitation to the pupils to return to school next week. In assigning the new lesson the teacher should so whet the pupils' appetites for further knowledge that they will surely come back the following Sunday anxious to hear what became of Joseph or David. She should enter just far enough into the story to set the children's curiosity on edge. A great aid in accomplishing this purpose is a skillfully worded Title. It is legitimate for the teacher here to imitate the clever advertisements by means of which publishers arouse the interest of would-be readers to know more about the contents of the latest book, and thus lead the readers actually to a purchase. Further the Title unifies the year's work by connecting in the child's mind each lesson with its predecessor.

## **V. THE TEACHER AT SCHOOL**

Having made out her Lesson Plan, the teacher is now ready to meet and to lead her class. Her conduct here should be characterized by two qualities, reverence and love—reverence for the place in which she stands, love for her work and for her pupils. Her preparation having been thorough and timely, she will arrive about thirty minutes before the opening of school, ready to greet the old pupils and introduce the new ones. There will be no bustling about for instructions from the principal or for school material, since all the matters will have been foreseen and provided for in advance. The all too brief period in which she is in school is to be devoted entirely to her pupils and is not the proper time for gossip with fellow workers. During the recitation period she will never lose her temper nor grow sarcastic, but always master of herself and of her material thus attain the mastery of her class. In assembly, she will set an example of sincere religious spirit, joining heartily in the singing and devoutly in the responses.

## **VI. THE TEACHER'S REFERENCE LIBRARY**

Unfortunately very few books specially adapted to the needs of Jewish pedagogues have as yet been published. The best course for teachers to pursue is to enroll in the Correspondence School for Jewish Religious School Teachers conducted by the Jewish Chautauqua Society, P. O. Box 825, Philadelphia, Pa. Aside from this, the Jewish teacher is still forced to depend mainly upon the courses of study offered in the various local institutions for the training of Christian teachers (New York and Cincinnati excepted) or on books written by Christians. The following books ought to be accessible to the teacher in her own or at least in the school library:

### **(a) General Works of Reference.**

1. Jewish Encyclopedia.
2. H. F. Cope, "The Evolution of Sunday School."
3. Encyclopedia of Sunday Schools. (In press.)
4. Article, "Jewish Education" in the Cyclopedia of Education.
5. Religious Education—Journal of the Relig-

ious Education Association, 332 S. Michigan avenue, Chicago. \$3.00 per year.

6. The Ark—A monthly magazine for Jewish youth. Cincinnati, Ohio. \$1.50 per year.
7. Morris Joseph, "Judaism as Creed and Life."

**(b) On the Bible.**

1. Hastings Dictionary of the Bible. One volume edition \$5.00.
2. The New Century Bible. Brief modern commentaries on the various books of the Old Testament.
3. Charles F. Kent, "Heroes and Crises of Early Hebrew History."
4. Charles F. Kent, "Founders and Rulers of United Israel."
5. Charles F. Kent, "The Kings and Prophets of Israel and Judah."
6. Charles F. Kent, "The Leaders and Teachers of Post-Exilic Judaism."
7. Ira M. Price, "The Ancestry of Our English Bible."
8. Louis Ginzberg, "The Legends of the Jews."

**(c) Principles of Education.**

1. J. M. Gregory, "The Seven Laws of Teaching."
2. Felix Adler, "Moral Instruction of Children."
3. G. E. Dawson, "The Child and His Religion."
4. George A. Coe, "Education in Religion and Morals."
5. Eugene H. Lehman, "A Curriculum for Jewish Religious Schools."
6. Edward P. St. John, "Child Nature and Child Nurture."
7. Claude Montefiore, "Outlines of Liberal Judaism."
8. Dr. Albert Moll, "The Sexual Life of the Child," translated from the German by Dr. Eden Paul.
9. Luther A. Weigle, "The Pupil and the Teacher."
10. Simon and Rosenau, "Jewish Education," (Jewish Chautauqua Soc., Phil.).
11. Fred L. Pattee, "Elements of Religious Pedagogy."

# THE JEWISH TEACHER

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## EARLY HEROES AND HEROINES

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### INTRODUCTORY LESSON: THE FIRST DAY AT SCHOOL

Many children now enter school for the first time, and other children now meet their new teacher for the first time. First impressions are certainly lasting ones, very difficult to modify later. Hence, exert every caution to start right with your class. Don't let the pupils feel that the opening day is expected to be one of pardonable confusion. Forestall all such disorder by removing in advance, in so far as possible, its causes. Accordingly at a previous teacher's meeting, the teachers should have received all necessary instructions and have had all their questions answered. Their rooms should already have been provided with all supplies and equipments, and the older pupils stationed at vantage points to guide the new children to their classes.

Before the teacher begins her duties, it is assumed, firstly that her religious life is such as to fit her to lead her class; secondly, that she is thoroughly familiar with the subject matter to be presented; thirdly, that she has studied with care at least one modern book on the methods of religious education; fourthly, that she knows how to use the Junior Bible.

#### 1. THE TEACHER'S PREPARATION

Several weeks before the opening of school, the teacher should begin the study of some such book as Prof. Chas. F. Kent's "Heroes and Crises of Early Hebrew History" and have mastered by this time the first 72 pages. She should therefore be able to prepare a paper satisfactory to

be read at a teacher's meeting touching upon such matters as the following:

- (1) A brief sketch of Babylonia and its history.
- (2) Of Egypt and its history.
- (3) Of Palestine and its history before the entrance of the Israelites.
- (4) Of the relationship of the people living in these lands to the religion of Israel.
- (5) A comparison between the older history, the northern prophetic history and the late priestly history in regard to (a) their dates, (b) their aims, (c) their ethical and religious ideas.
- (6) The purposes of the author in writing (a) The Creation Story, (b) The Story of Cain and Abel, (c) Of the Flood, (d) Of the Tower of Babel.

Study also C. G. Montefiore's "The Bible for Home Reading," (Vol. I. Chapter I.) for the following topics:

- (7) The length of time it took for the Bible to grow up.
- (8) The kinds of literature it contains.
- (9) How our fathers learned to know so much about God.

## 2. THE AIMS OF THE LESSON

The objects of this introductory lesson are:

- (1) To instill into the pupil a reverence for the Bible.
- (2) To show him how to use the "Junior Bible."
- (3) To acquaint him with the general location of Palestine.
- (4) And to refresh his mind on the earlier stories of Genesis.

## 3. THE POINT OF CONTACT

Hold up before the class several such children's books as Hans Andersen's "Wonder Stories" or Andrew Lang's "Nursery Rhyme Book." Give the titles only and ask who wrote these books. "Why are they interesting and important? What other interesting or important books do you know of? What is the most important book in all the world?"\* Hold up a Bible.

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\*The words that the teacher is supposed to be using before her class are enclosed in quotation marks.

#### 4. THE LESSON DEVELOPMENT

"Who wrote this book? For whom was it written? In what language was it written?" Bring out the fact that it was written by Jews for Jews, in the Jewish (or Hebrew) language. "This is the book we are to study together this year—one written by our fathers, about our fathers, for us. It has done more to teach all men about God and to make them good than anything else in the world. It tells mainly about Jewish heroes and heroines and how they fought, not to kill other people, but to make all men righteous." Hold up a Hebrew Bible with the pages opened. "This is the Bible as our fathers wrote it." Hold up an English translation. "This is the same book put into the English language so that men and women to-day can easily read it." Hold up a Junior Bible. "This is the same book put in simple biblical language so that little boys and girls can understand it. This is the book we will use in our class." Pass around the covers and the folder for the first lesson, show the pupil how to fasten the folder in the cover and let them write their names, addresses, school and year on the first page. Read over and explain to them the "Foreword to the Pupils." The child at this age is particularly interested in such things as scrap books and collections. "How many of you children are making collections of stamps? of coins? etc. Each one of you is now to build up his own Bible by making a collection of stories about your famous ancestors. How many children like to keep scrap books? We will paste in every week pictures about what our forefathers did. You should be neat in your use of the ordinary books in day school, but you should, of course, be extraordinarily neat and careful in your use of this Sacred Book."

Have the children turn to the text. "To what people do we belong?" "To the American," replies one child. "To the Jewish," says another. "Yes, both are right, and as Americans, we regard Washington as the Father of our Country; as Jews, we regard Abraham as the Father of our people. But where did Abraham live?" Follow on a world map the route over which the pupil would travel in taking a journey from his own city to Jerusalem. Make it clear that the Palestine in the Bible is the same Palestine that

exists to-day. Not seldom little children have a more or less hazy notion that the Holy Land is somewhere near heaven. "But who was Abraham and where did he come from?" Here review briefly some of the earlier stories of Genesis up to the opening of to-day's lesson; then read over with the children the text, help them to answer the questions, to find Psalm XV and to paste in the map of the "Land of the Hebrews." Partly because so many new children will enter next week, and old ones be shifted about, it is not necessary to assign an advance lesson on the first day.

## 5. MEMORY GEM

"It (the Bible) has taught people more and helped people more; it has made them better, gentler, nobler than any other book has done." Claude Montefiore.

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## Lesson 1. A BRAVE AND GENEROUS PIONEER. Abraham the Friend of God.

(Taken from Gen. 12:1-18:14.)

### 1. THE TEACHER AT STUDY.

Early in the week, forgetful of your class, read over the lesson thoughtfully for your own religious comfort. What new ideas and light heretofore unseen does this reading reveal? Later, with your class in mind, study the lesson, noting the following points: *The Lord said to Abraham*: The voice is not to be thought of as something audible, but as heard only within Abraham's inmost soul. *From thy country*: That is, from Haran, the modern village of Harran, situated on a tributary of the Euphrates. Terah and his family were sojourning there on their way from Ur westward. Haran was the chief seat of worship of the moon god, Sin; and Terah and most of his family lived there long enough to learn to serve other gods (Joshua 24:2). Locate the place on the map for the city plays an important part in the stories of Isaac and Jacob, and Abraham refers to it as his native land (Gen. 24:4). *From thy country and from thy kindred and from thy father's house*: These phrases are multiplied in

order to show how difficult it was for Abraham to break these home ties and to emphasize his great sacrifice in going readily from a life of ease into the dangers of an unknown land. *I will also bless them...will I curse:* More than one modern historian has said that the future of any nation could be accurately measured by the treatment it accorded to the Jews. The nations dealing with the Jews kindly are on the road to prosperity, those treating them harshly are on the decline. *All families of the earth shall bless themselves (or be blessed):* At the very birth of our people, was likewise born the consciousness of an unselfish mission to the entire world—the consciousness that we were to be a blessing to all mankind. *The oak of Moreh:* “Moreh” probably means soothsayer, and there was very likely an oracle associated with the tree. Abraham would naturally follow the trade route from Haran that crosses the Euphrates at Carchemish and passes through Hamath and Damascus crossing over the Jordan a little south of Mt. Hermon and continuing down through the heart of Palestine. *There he built an altar:* The Lord having observed Abraham’s ready response appeared to him a second time and renewed his promise. Abraham at once builds an altar to show that he knows God will keep the second promise. *Ai:* Pronounced A-i. *The Garden of the Lord:* That is the garden of Eden. The Jordan in this region (near Jericho and Sodom) is fed by numerous streams and it is so easy to get a living there that Ezekiel (16:48ff.) attributed the destruction of Sodom largely to her “fulness of bread and abundance of idleness.” *Hebron:* Perhaps the oldest city in Palestine, plays an important part in biblical history from the time of Abraham to Judas Maccabeus. *Zoar* was probably situated at the southeast end of the Dead Sea. *Mamre:* Pronounced Mām-ré. *Three measures:* About eight gallons.

## 2. THE AIMS.

Each lesson may have several distinct aims. The biblical writers noted the defects of their own generation and told their stories in such a manner as would tend to eradicate the faults of their contemporaries. The teacher of to-day will likewise always adapt her material to the special needs of her individual class, so recounting the narrative as to emphasize the beauty of the virtues, or the hideousness



of the vices according to the requirements of her children. Hence, the most obvious moral of the lesson may not at all be the one best suited to her particular class. With practically all children, however, the big word to be emphasized is *Obedience*, and the main purpose of the author of this story was to hold up before the men of his day Abraham as an example of ready and self-sacrificing obedience to God. For additional aims consult Kent's "Heroes and Crises," pages 78-79.

### 3. THE POINT OF CONTACT.

"What is the name of the country in which we are living?" "America, of course." "Yes, but some people think it ought to be called Columbia. Why so? Have you ever seen a statue or picture of Columbus?" Tell briefly the story of Columbus, pointing out how from his boyhood days there was a feeling in his heart (the voice of God) impelling him to bear up under innumerable disappointments and to face the dangers of unknown seas that he might render obedience to this feeling. "How grateful we should be that Christopher even when a little boy learned to listen to this voice. He could hear it call the more clearly because he had read of other little boys who long, long before in a far-away land, had heard and answered this same voice. One of these other little boys was the father of our people and the land in which he lived was once our own home, Palestine. Christopher had read of this boy in the Bible. His name was Abraham. Of course, he was a Jew and some people think that Christopher, too, was a Jew. What Christopher and his little friends living in Genoa had heard of Abraham from their mothers and teachers, was this:"

### 4. THE LESSON DEVELOPMENT.

Always tell the story before you assign it for a lesson. If the children's attention wanders study and practice the suggestions given in Sara C. Bryant's "How to Tell Stories to Children." In developing the lesson bring out the following points: (1) That Abraham's obedience to God at this critical juncture must have been preceded by a long period of previous training beginning with Abraham's ear-

lier obedience to his father and mother in little things. As a boy he had unconsciously been preparing himself under divine guidance for this great work. "Have your tools ready," writes Emerson, "and God will give you work." Only one who had had such training in obedience from childhood up, such faith in God, and such readiness to sacrifice the pleasures and conveniences of home life was worthy of being sent upon such an important mission, was worthy of becoming the Patriarch of the Jewish people. The feeling that Abraham was to do great things, not for himself, but for "all the families of the earth" so burned in his breast that he could have no peace. The spark kindled in him has been kept alive in his descendants to the present day. Because of Abraham's obedience there have sprung up the three great religions of the world, Judaism, Christianity and Mohammedism. "What are you doing to help bless the families of the earth?"

(2) Abraham was now an immigrant among the Canaanites. His religion was different from theirs, yet they did not molest him. "How should we treat immigrants?" Abraham begins his new religion by first practicing it himself. This practice consists in building altars, praying, seeking family peace and showing a generous hospitality.

(3) Although Abraham was the older man and had a right to the first choice, he gracefully yielded up this right to his younger nephew. What might have happened if he had said, as some older boys do now to younger boys: "I am the older and have the right to first choice and mean to take it?"

(4) Lot selfishly chose the Jordan valley, a region as fertile as the Garden of Eden. He so loved comforts and wealth that he preferred to live and to bring up his family among men who were wicked and sinners. The Bible lets us know what evil effect these bad companions had on Lot and his children.

(5) The Lord immediately approved of Abraham's action by again appearing to him near the oaks of Mamre. The Patriarch was sitting at the door of his tent in the heat of the day as do the Arabs at the present time, resting. It may be that since he had no son he was wondering how the Lord was going to fulfill the promise of making his

descendants great. Both Abraham and Sarah were now getting old and had no son and his nephew, Lot, was no longer with them. Still Abraham's faith was complete. Suddenly he espied three strangers approaching. So eager was he to serve them in this land where there were no inns nor hotels, that he did not walk, but ran up to them, begging permission to wash their feet. This was a very refreshing ceremony for travellers who had to walk miles and miles over hot and dusty roads, their feet but poorly protected by sandals. Abraham modestly asks permission to "bring a bit of bread." The strangers having assented, he sets before them, however, a very elaborate meal. He is careful to have everything done quickly. For this reason he assigns some work to others, but in addition renders as much personal service as possible. He, himself, chooses the calf, tender and good, giving in the spirit of true generosity to others, what he would wish for himself. He himself waits on the strangers while they are eating.

### 5. PRACTICAL HELPS TO THE TEACHER.

For interesting rabbinical stories about Abraham, consult Ginzburg's "Legends of the Jews," Vol. I, pages 185-240. The teacher will be able to introduce vividness into narrative if she uses a stereoscope and pictures illustrating the life of Abraham, issued by Underwood and Underwood, reading in conjunction with this Wm. B. Forbush's "The Travel Lessons of the Old Testament," pages 10-50.

The best pictures to illustrate to-day's lesson are:

- (1) Abram (Lippi) Perry 289.
- (2) The Calling of Abraham (Doré) Brown 2109.
- (3) The Journey to Canaan. (Doré) Wilde, 350 or 561, or 626, Tissot 11.
- (4) Abraham Approaching Schechem, Bloch 35.
- (5) Hebron, Wilde 552.
- (6) The Three Angels (Doré) Bloch 6, (Rembrandt) Wilde 562.
- (7) Sara, Bloch 5.

If the teacher can secure the use of a stereopticon machine, she might show the first 30 Old Testament slides prepared by T. H. McAllister Company, 49 Nassau street, New York City.

As an example of obedience tell the story of Casabianca as given in Baldwin's "Fifty Famous Stories Retold," pages 153-156. Casabianca was the son of a navy captain and had learned the necessity of obedience. Once he was on his father's ship in the midst of a great sea battle. His father ordered him to take his station on deck. The boy at once obeyed. The ship was soon set afire and it was seen that in a few moments she would go to the bottom, so all the men jumped overboard and called to Casabianca to leap. But he replied, "My father ordered me to stand here; I must obey him." The flames were soon eating their way up to mast head, but the boy remained calm at his post. He would not go until he was relieved by his father; but he did not know that a cannon ball had struck the captain dead in the beginning of the fight. At last the boy cried out "O father, may I go now?" The only answer was the fiercer roaring of the flames, and a loud explosion that sent Casabianca and the boat to destruction. Read Mrs. Heman's poem "Casabianca." Other stories illustrating obedience will be found in Whittier's "Child Life in Prose," pages 87-96, Jacob's "More English Fairy Tales," pages 118-119, Ella L. Cabot's "Ethics for Children," pages 81-84, 197-200, Perrault's "Tales of Mother Goose," pages 66-74, Chas. D. Shaw's "Stories of the Ancient Greeks," pages 10-14.

It is not enough merely to lead the pupil to *love* obedience in the abstract; teachers should try to make the pupils live it out. Hence let the teacher be as practical as possible. Let her proceed somewhat as follows: "Children, when you play tag and someone touches you, why are you 'It'?" Would it be any fun if some of the boys and girls did not obey the rules of the game? When your father was little did he have to obey? Your grandfather? Your mother? Your teacher? Do grown-up people have to obey to-day? What are policemen for? What do we call men who do not obey the laws of the country? What would you think of a little girl who dug under the December snows to plant some pansies? She is disobeying a law of nature. What happens to a train filled with people if the engineer does not obey the signals? What happens to an army if the soldiers do not obey the commands? What

happens in the home or school if the children do not obey the parents or the teacher?"

Let the teacher now make out her Lesson Plan as suggested in the Introduction, being careful to do as much original thinking as possible. She should also prepare the work assigned to the pupils in the Junior Bible.

## 6. MEMORY VERSE.

"All that the Lord hath said will we do, and be obedient."  
Ex. 24:7.

## 7. ASSIGNING THE NEXT LESSON.

Give the pupil explicit directions upon how to prepare his home work. Urge him to answer the Oral Questions to some older member of the family. The purpose of this is not only to help the child, but to encourage Bible study by the parents and elder brothers and sisters. Let the answers to Questions for Home Work be written in pencil. Let the teacher also tell a little bit about Lot's escape from Sodom, just enough to awaken the child's interest in the story.

## Lesson 2. A MAN SAVED FROM GREAT DANGER. Lot's Escape from Sodom.

(Taken from Gen. 18:16-19:30)

### 1. THE TEACHER AT STUDY.

A prime duty a student owes to his work is to place himself in a correct mental attitude toward that work. This mental attitude is to be secured by sitting down calmly and leisurely, abolishing all distracting thoughts, removing all prejudices or biased opinions touching the matter in hand, and then with open mind concentrating the powers of judgment and appreciation on the subject to be investigated.\* To him who approaches the study of the Bible in such a spirit, there is in store a wealth of new ideas—ideas both wholesome and strengthening.

\*See further McMurry's "How to Study and Teaching How to Study." Chapter III.

After first reading the lesson over in this way for your own benefit, re-read it now for the purpose of teaching it and note the following points: *The men*: We were told in the preceding lesson that these were three in number. It is usually supposed that two of them were angels, and the third the Lord. *Rose up from there*: That is, from Hebron. Abraham in speeding the parting guests very likely accompanied them to the hill called Beni Niam, for that spot is the nearest to Hebron from which the Dead Sea is visible. From that point the two angels continue alone, but Abraham remains standing before the Lord. *I will go down and see....to the complaint*. The biblical writer is careful here to emphasize the justice of God. The Lord will not act upon a mere rumor; he must first investigate it. *Abraham drew near*: Abraham uses the opportunity afforded him through his friendship with the Lord to plead not for his own personal advancement, but for the lives of the innocent, although these, with the possible exception of Lot's family, belong to a people not his own. *Perhaps there are fifty*: Abraham in humility prays for the salvation of these fifty, then reduces the number by fives, until he reaches forty. Emboldened by his success he then drops by tens, until he feels that he has gained all that the most merciful and just human being could wish. From this paragraph we may derive a clear idea of Abraham's conception of God. The two outstanding divine qualities are justice and mercy. *In the gate of Sodom*: Alone of the many who were probably seated at the city gate, the centre of all social and business intercourse (Ruth 4:1ff.), Lot rises to meet the strangers. His hospitality equals that of his uncle. The main difference is that Lot does not run, as did Abraham, to attend to their wants. He, however, knowing full well the dangers to which the strangers, camping in an open street all night would be exposed in Sodom, strongly urges them to abide in his house. Lot, since he lived in a city, occupied a house, while Abraham dwelt in a tent. *The men of the city, both young and old, all the people from every quarter*: The Bible takes pains to heap up these synonymous phrases merely to emphasize the fact that every individual in Sodom was wicked; there were not ten righteous men in the city. The mob gathers quickly even before the tired visitors have time to go to rest. *Then Lot went out to them*: Here is a deed of real bravery. Lot attempts to calm the howling throng. In perfect accord with

oriental ideas of hospitality, he declares that as long as the guests are under the shadow of his roof, he will protect them at any cost. Up to the present day a traveler is always safe in Arabia at the fireside of even his most deadly enemy. *Lot came in a stranger*: The mob now turns its attack upon Lot, avowing that he himself is a stranger, deserving of worse treatment than his guests. *Smote with blindness*: The word here translated "blindness" occurs only in one other place in the Old Testament (2 Kings 6:18). Its exact signification is not altogether clear. In Kings the blindness is only temporary. *We are about to destroy this place*: The angels have now tested the wickedness of the city and verified the previous reports. *He seemed to his sons-in-law to be only jesting*: It is sometimes assumed that Lot's unnamed wife was a Sodomite. At any rate, Lot had no compunctions that prevented him from betrothing his daughters to these wicked men, who now treat his serious warnings as mere jests. *As he lingered*: Selfish Lot is still unable to tear himself away from his material possessions. First, he puts off flight until morning, and then still further delays his departure until the angels must actually seize him by the hands that they might lead him away from his belongings. Even then, his faith is so weak,—thus heightening his contrast to Abraham,—that he will not obey the injunction to run to the mountains for his life, although that injunction is issued by his protecting angel. The angels knowing well that if Lot saw his property in flames, would weakly yield to the temptation to save what he could, command him not even to look behind him; but Lot shows no trust in the divine behest, expressing the fear in reply that in the mountains evil will overtake him. He persists in living in a city. *Sodom and Gomorrah*: These cities are usually supposed to have been situated near the southern end of the Dead Sea. This region is one of the most peculiar upon the face of the globe. The Dead Sea, forty-seven miles in length and varying from about three to nine miles in width, is the lowest part of the earth's surface exposed to the sun. It is 1,293 feet below the level of the Mediterranean! Having no outlet, the lake is prevented from overflowing only because of the heavy evaporation. The vapor is so dense as often to becloud the landscape. As a result of this evaporation, the waters yield twenty-five per cent salt, whereas the yield of the ocean is seldom as high as six per cent. A stick of wood

lies upon its surface as upon a glass mirror. No vegetable or animal can live in its waters. The region round about even at the present time is saturated with petroleum and bitumen. It is easy to imagine that what has occurred elsewhere could have occurred here, i. e., that gases set free from the centre of the earth by some such convulsion as an earthquake or volcano, hurled the bitumen and the petroleum soaked pieces of earth high into the air, that these were ignited either by spontaneous combustion or lightning, and falling down upon the unfortunate cities were later regarded as brimstone raining from heaven. *A pillar of salt*: Many mounds of salt, hundreds of feet high, worn by the action of elements into the shape of human figures, are still to be met with in this region. Lot's wife stands as a type of those who are unable to turn their backs upon material enjoyments for the sake of spiritual blessings. *And Abraham...looked towards Sodom*: It required a literary artist to paint this impressive conclusion of the tragedy—Abraham on the hilltop early in the morning, looking down upon the smoking ruins of the cities. *Lot...dwelt in the mountain*: Finally this man of little faith was obliged to realize the wisdom of the angels' injunction and sought refuge in the mountain. He who selfishly chose the well-watered plain of the Jordan that he might acquire wealth, despite the fact that his dwelling would then be in the midst of evil associates, failed to attain the object of his life. Deprived of all of his earthly belongings, attended by wicked daughters, (Gen. 19:31-38) he passes his last days eking out a bare living in a cave on the mountain.

## 2. THE AIMS.

It was the aim of the biblical writer to teach his contemporaries that two of the leading attributes of God were justice and mercy, and further that the Lord would lead a man (Abraham) who could be led, but would not lead a man (Lot) who would not let himself be led. The primary aim of the teacher in addition, should be to point out the results of selfishness and the influence of evil companions.

## 3. POINT OF CONTACT:

The experienced teacher will often select her point of contact from local or class-room conditions. Although oc-



casionally by a happy stroke, one may sometimes do this at a moment's notice, it is always advisable to have thought out in advance a definite method of approaching the lesson. The classroom conditions can then be quickly utilized so as to fit in with the previously thought-out plan. The teacher may address her children as follows: "Who is your closest friend and companion? How many girls make companions of their mothers? and boys of their fathers? Why does your father wish you to choose good companions? What will probably happen if you play with selfish children? Do selfish children live in America? in Europe? in Asia? Were children as selfish one hundred years ago as they are to-day? Five hundred years ago? A thousand years ago? In the time of Abraham? Was Abraham himself selfish? Was Lot?" Now the teacher is ready to tell the advanced story.

#### 4. PRACTICAL HELPS TO THE TEACHER.

To give the children a life-like view of the Jordan River and Dead Sea, let the class use a stereoscope viewing the pictures numbered 5 and 6 in the Underwood and Underwood series, while the teacher reads aloud, pages 52-3 of Forbush's "The Travel Lessons on the Old Testament." She may also use the lantern slides published by the T. H. McAllister Co., 49 Nassau street, entitled "Lot's Flight" (No. 31), and "Abraham and the Three Angels" (No. 30), "The Plain of the Jordan" (No. 6296), "General View of the Dead Sea" (Nos. 3610-3611). For rabbinical stories let the teacher consult Guinzberg's "Legends of the Jews" (pages 240-261) and Polano's "The Talmud" (Chapter 2). The application might be made practical by leading the pupils to discuss such questions as the following, "Did Lot do anything to attempt to improve the Sodomites? Should a boy associate with evil companions for the sake of reforming them? A man once had a parrot which he had taught to sing hymns. Another man living in a different section of the city, likewise had a parrot which he had taught to swear. By chance these two men later lived for a while in the same building. In a few weeks the first parrot gave up singing hymns and did nothing but swear, while the second remained as before."

"What companion is always with you and speaks to you when you are tempted? What is meant by the saying, 'It is better to be alone than in bad company?' A farmer's children once had a pet pigeon of which they were very fond. The farmer, observing a number of crows eating the new-sown seed, leveled his gun and shot at them. Running up he was surprised to see that he had killed two crows and wounded the pigeon. He lifted up the pet and carried it home. 'What did this?' cried out the children. 'Bad company!' returned the father."

The following story might be used while speaking of Lot's selfishness. "Wealthy old Ben Israel was once riding along the highway when a poor woman begged him for a few pennies. He tossed her a shilling and rode on. A little later he repented, saying to himself, 'How much better it would have been, had I bought something for my own use with the money.' Riding back he demanded and received the shilling from the poor woman. Then he passed her a one-pound note, saying, 'Now, Self, I'll make you sorry that you spoke.'"

### 5. MEMORY WORK.

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." (Prov. 13:20.)

### 6. THE LESSON PLAN.

Let the teacher now answer all the questions in the folder and prepare the Lesson Plan as described in the introduction. She should further master Psalm 15, studying in connection therewith some such brief commentary as the New Century Bible. In assigning the next lesson, she should awaken the interest of her pupils by telling briefly of the severe test to which Abraham was now to be put.

## Lesson 3. A MAN WHO GAVE ALL TO GOD. The Testing of Abraham.

(Taken from Gen. 21:1-7; 22:1-19.)

### 1. THE TEACHER AT STUDY.

*She named him Isaac:* He was so named, the Bible states, because Sarah laughed when told a child would be born to

her, and the Hebrew word for *Isaac* conveys the idea of laughing. *God tested Abraham*: God had promised to make Abraham the father of a multitude of descendants through whom the world was to be blest. Since the Patriarch was old and still had no children, there appeared to be almost no prospect looking toward the fulfillment of the promise. When finally Ishmael was born, Abraham was compelled to send the boy into the desert, yet the Patriarch's faith stood this test and survived. Now that a second son is ultimately born, the father does not hesitate to offer him up, although he is the central object of Abraham's most ardent hopes and dreams for the future. So secure is his trust in God that he is ready himself to strike the blow that will blast these hopes, without even questioning what might seem to be merely an arbitrary caprice. Certainly he could not cherish the remotest expectation that a third son would be born to him. Of course, Abraham did not know that he was being tested, nor do the children today know when they likewise are being tried. *Here am I*: A phrase that the pupils should fix in their memory, prepared thus to respond to the divine call. *Thy son, thine only son, Isaac, whom thou lovest*: Again, we have this accumulation of terms, the purpose of which here is to stress the preciousness of the gift Abraham was so ready to offer. *The land of Moriah*: The location is uncertain, although it is sometimes identified with the mountain in Jerusalem, upon which the Temple was later built. *Offer him there as a burnt offering*: Hideous as is to us, the idea that God should demand human sacrifice, we must none the less fully recognize and appreciate the sublimity of the thought therein contained: namely, that primitive man did not hesitate to yield up his very best and dearest, in response to the divine call. His duty to God spoke more loudly than his duty as a father. How much more noble is that thought than the one embodied in the conduct of many a modern man, who often refuses to sacrifice merely his convenience or pleasure in the interests of religion. The usual purpose of a sacrifice among early men was either to avert the ill will or to win the favor of the deity. Plainly it is from neither of these motives that Abraham acts. He is moved solely by a sense of his complete submission to the will of God. *Abraham rose early in the morning*: So prompt is his obedience that he does not linger as did Lot, but rises early in the morning. As usual in such passages, the Bible leaves to the

reader's imagination the description of the mental agony which the father must have undergone during this three days' journey. *And Abraham took the wood...and laid it on Isaac*: The pathos of the picture is doubled when one reflects that the boy was made to bear on his own back the wood upon which, according to the plan, he was so soon to be sacrificed. Abraham carried the fire in some sort of a fire pan. *And Isaac spoke to Abraham*: This brief bit of the conversation which we overhear touches the heart. It reveals the innocent unsuspecting boy completely obedient to his father; it reveals the father as an absolute master of himself and of his feelings, because he is the complete servant of God. *The angel of the Lord called to him*: The divine purpose had now been fulfilled; Abraham had again nobly stood the test. Thus by experience he is being instructed in the fundamental tenets of his religion. Life is his school and the Lord his teacher. The new lesson he here learns is that God demands not human sacrifice, but an absolute surrender of the human to the divine will. *And the angel of the Lord called to Abraham*: The Lord's approval of Abraham's conduct is shown by the repetition of the promise of a numerous progeny. *Abraham returned to his servants*: The biblical writer here lets the reader's fancy depict the mental joy of the father.

## 2. THE AIMS.

Many tribes living round about the Israelites—indeed even the Israelites themselves—regarded the offering of human sacrifice as a proper method of worship. The writer of this biblical story wished to teach the people that they should retain the lofty spirit that induced them to offer their dearly beloved children to God, and yet to discontinue the horrible practise. Hence, he pictures Abraham as possessing the sublime spirit of sacrifice, yet at the critical moment he is taught that this spirit must not express itself in an inhuman deed. The aim of the story is to lodge a protest against a common revolting custom. The teacher, while showing how God was thus instructing Abraham, should mainly try to implant in the children's minds and hearts the idea contained in the words, "In thy children shall all the nations of the earth bless themselves, because thou hast obeyed my voice." Here is an early statement of

the mission of Israel. The boys and girls are not too young to begin to feel some of the responsibility for carrying out this mission. In other words, try to awaken in them a sense of Jewish consciousness. A blessing was pronounced upon their father for them and just because they are Jews, they must so live as to be a blessing to all nations of the earth.

### 3. THE POINT OF CONTACT.

The following may suggest a method of leading the pupils' minds from their present thoughts to the biblical lesson "Does your father love you? How does he show that love? Did Mrs. Bixby whose five sons were killed in the Civil War, and to whom Abraham Lincoln wrote his classic letter, love her sons?" (See Moore's "Life of Abraham Lincoln for Boys and Girls"). "Why then did she let them go to war? What is the meaning of the closing of sentence Lincoln's letter to her: 'I pray that our heavenly Father may assuage the anguish of your bereavement and leave only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a *sacrifice upon the altar of freedom?*' How and why did she sacrifice her sons? For what other reason did fathers sacrifice their children? We will hear this morning of how God centuries and centuries before the Civil War taught another Abraham, our ancestor, from whom Abraham Lincoln was named, not to offer human sacrifices."

### 4. PRACTICAL HELPS TO THE TEACHER.

The Jews can become a blessing to all nations of the earth, only if individuals of our people render service to others. Has the race thus far been a blessing? The word that should be constantly on the teacher's lips during the lesson hour is *Helpfulness*. Raise such questions as the following before the class: "Abraham rose early in the morning in obedience to God's call. Do you help your mother, by getting up when she first calls you? by rendering her some service before school? Do you help your teacher by being punctual and regular in attendance and by preparing your work neatly? If there is a backward boy in school, how can you help him? Or are you a blessing to him if you laugh at his

mistakes? Are you a blessing to your city if you throw paper and fruit skins in the streets? to your fellow passengers if you crowd or push in a street car? By helping others do we not help ourselves? In 1864 the steamship Askalon, bound from Liverpool, was overtaken by a storm and after buffeting the winds and waves for hours, began to sink. At the critical moment a Dutch bark, Almonde, appeared and at a great risk to her own sailors, rescued the entire crew of the Askalon. Somewhat later it was discovered that the Almonde herself was leaking. The captain ordered all men to the pumps and for a while the sailors were able to keep pace with the intrushing water, but soon they began to tire and the water gained on them. Then the captain ordered the crew rescued from the Askalon, to take the places of his own exhausted men. It was seen that by thus continually changing shifts, the boat could be kept afloat and saved. Hence by helping others the crew of the Almonde had helped themselves."

"What kind of sacrifices are we called upon to make to-day? David and John had long been rivals in racing their sail boats. To settle the question as to the respective speed of their crafts, John challenged David and a great crowd gathered to see the race. The boats were going nip and tuck when John espied a cat on a rock some distance off his course. The tide was rapidly rising, and there was not time to finish the race and then return to rescue the animal. What should John have done? What he did do was this: he turned aside and saved the cat, thus sacrificing a possible victory." The teacher might further tell the story of Florence Nightingale. (See the "Life of Florence Nightingale," by Laura E. Richards.)

Rabbinical stories touching this portion of Abraham's life are to be found in Ginzberg's "Legends of the Jews," pages 261-291 and in Polano's "The Talmud," pages 50-57. See further Kent's "Heroes and Crises," pages 90-94.

The pictures illustrating to-day's lesson are: Bloch 9 (Doré) Perry 717 (Rembrandt).

### 5. MEMORY VERSE.

"In thy children shall all the nations of the earth bless themselves (or, be blessed) because thou hast obeyed my voice."

## 6. LESSON PLAN.

Let the teacher now do all the work assigned to the pupil and write out her Lesson Plan. In speaking of next week's story, she might call attention to the fact that she will tell about how God helped Abraham find a wife for Isaac, and how people celebrated weddings in ancient times.

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### **Lesson 4. A MAIDEN WHO WAS HELPFUL. Rebekah at the Well.**

(Taken from Gen. 24-25 :8.)

#### **1. THE TEACHER AT STUDY.**

It is assumed that by this time the teacher has mastered the Introduction and is carrying out conscientiously the various suggestions therein contained. If so, she is now ready to take up the further study of some book dealing with religious pedagogy. Regret must here again be expressed that no such material specially adapted to the Jewish teacher has as yet appeared. She is therefore compelled either to deny herself altogether the fruits of modern psychological investigation in this field, or to depend upon literature prepared for the Christian teacher. We choose to learn from our neighbors and trust the Jewish teacher will use the material with proper judgment. Let her now begin the study of the "Elements of Religious Pedagogy," by Prof. Fred L. Pattee, taking as the first assignment pages 11-21. The contents of these pages may well form the center of discussion at the next teachers' meeting. Have a little notebook at hand in which to write out answers to the following topics for study:

1. In what respects does the Religious School differ from the secular school?
2. Through what four psychological stages of development does the child pass?
3. If the teacher is exhausted at the end of the lesson, what may probably be the source of the difficulty?
4. What should be the average temperature of the school room?

5. With what furniture should a primary room be equipped?
6. With what facts concerning a pupil's home life should the teacher be familiar?

## 2. PREPARING TO TEACH THE LESSON.

*Abraham was very, very old:* The rabbis tell us that immediately after the death of Sarah, which event is described in the preceding chapter of the Bible, Abraham aged rapidly. *The eldest of his house servants:* It is usually assumed that the name of this steward, or house servant, was Eliezer (Gen. 15:2). So honest and faithful was this man that Abraham not only placed in his charge all affairs of the household, but even entrusted to him the execution of the important mission of finding a suitable wife for Isaac, a mission around which all of Abraham's hopes for the future centered. How do you think Abraham treated his servants? *Go to my country:* That is, Haran. Abraham no longer considers Ur as his country. *The land from which you came:* The servant, fearful lest the woman would not return with him to Palestine, asks whether in that case, he should take Isaac to her home in Haran. The faithful servant, solicitous lest during his absence his aged master might die, attempts to foresee and provide against every possible contingency. *Put...your hand under my thigh:* The placing of the hand under the thigh while taking a solemn oath, was a custom corresponding to our placing the hand on the Bible. Just before the servant takes the oath, Abraham repeats the promise God made to him, thus showing how deeply this promise had sunk into his memory and consciousness. *The servant took ten of his master's camels:* A camel can carry a very heavy load. So large a caravan was necessary partly to convey the numerous gifts to Haran, and partly to provide a means of transportation for the bride and her maidens. How dependable the servant must have been may be seen from the fact that Abraham sends this man in charge of gold, silver and camels into a remote country, where it is quite likely, pursuit by the aged patriarch would have been impossible. *Aram Naharaim:* Pronounced A-ram Na-ha-ra'-im. These Hebrew words mean, "Aram (now called Syria) of the two rivers." The modern Greek name, Mesopotamia, means "between the rivers." The rivers of course are



the Tigris and Euphrates. *Then, he said, O Lord, the God of my master*: From the servant's prayer we may infer that Abraham had with care looked after the religious education of his household. The one thought uppermost in the servant's mind is not for himself, but for his master. *Even before he had finished speaking*: The answer to the prayer almost precedes the praying. *Bethuel* Pronounced Beth-ū'-el. He was the son of Milcah and Nahor, and hence the nephew of Abraham. *Let me drink*: The servant asks water for himself only. Rebekah does more than he asks; she draws water for the camels also. Her kindness is motivated by a willing spirit. So anxious is she to be helpful to the stranger that she attends to all of his wants quickly and thoroughly. Note the stress upon the words *hasten, ran, until they have finished drinking*. In telling this portion of the story, the teacher should picture with dramatic effect, the servant standing silently and intently in the background, studying every movement of the unsuspecting maiden. She is being tested though she knows it not. The proper time to estimate the character of a child is when he is off his guard. *Weighing about a quarter of an ounce*: An ounce of gold is worth to-day about ten dollars; but its value in biblical times was much higher. *The man bowed his head*: The very first act of the servant upon seeing that his mission will be crowned with success is to bow his head in worship. *When he saw the ring*: Laban does not act until he beholds the rich presents given by the servant to Rebekah. The very first glimpse we catch of Laban shows him to be as avaricious as we later find him, when he drives his close bargains with Jacob. *Gave food and straw for the camels*: Our forefathers were always very kind to animals. Here they feed the camels even before the men themselves sit down to eat. It seems to have been the custom to keep these faithful beasts in the same house in which the family dwelt. Bethuel's hospitality is of the same type as that of Lot and of Abraham. *I will not eat*: Despite the fact that the servant has just completed a long journey, he will not attend to his own natural wants until he has despatched his business. There is no delay nor frivolity about him. *He has become very rich*: The servant states his proposition in a business-like manner. He has sized up accurately the men with whom he has to deal, and interests them in his mission immediately by laying stress upon the wealth of his master. Abraham has "flocks and

herds, and silver and gold and men servants, maid servants, and camels and asses." All of these possessions Isaac will some day inherit. With naiveté the whole story is now retold. *The matter is in the hands of the Lord*: i. e. "We really have nothing to say; for it is very clear that the angel of the Lord has been directing your footsteps and has decided the matter for us." Light is here cast upon the ancient wedding customs. Neither the men nor the girls had much to say in the selection of their life partners. The matter is arranged in the present case by Abraham acting through an agent and by the father and brother of Rebekah. *He and the men . . . ate and drank*: Now that this portion of the work is completed, the servant is willing to partake of food. However he is a man of action. Next morning he is determined to set out for home at once. *Beer-la-ai-roi*: Pronounced, Be-er-la-ai-roi, located in the semi-desert region, midway between Judah and Edom. *She took her veil and covered herself*: The women in the East continue to wear veils even in the presence of their betrothed until the marriage ceremony is completed. *Kirjaith-Arba*: Pronounced Kir-i-eth-Ar-ba; as the text tells us, this is another name for Hebron.

### 3. THE AIMS.

This story was no doubt often told at the wedding feasts, its main purpose being merely to entertain the guests. But ever in the mind of the Jew was the consciousness of the presence of God, and hence a deeply religious sentiment pervades this popular festival tale—the thought that the Lord's guiding hand may be traced in what appears to the uninited, as the every-day affairs of life. If your class is composed of boys and girls who are inclined to be snobbish, make the servant the hero of the story, and show how God cares for the lowly and how great men treat their servants. If members of the class are lacking in courtesy and helpfulness, make the beautiful Rebekah the heroine, so narrating the events as to centre about her kindness at the well.

### 4. POINT OF CONTACT.

Some teachers are inclined to employ their most interesting material at the opening of the lesson in the hope of se-

curing attention at once. This plan is good as far as it goes, but unfortunately the winning of attention at the beginning does not guarantee the holding of the attention to the end. It is sometimes pitiful to see a teacher who has discharged her big guns in the first few moments of the recitation attempting to struggle through the remainder of the hour, using small and ineffective ammunition. Arrange your material rather in the form of climaxes. It is usually well to ask a good many questions at first, winning the interest of the pupils, by offering them an opportunity to give expression to their own knowledge. The following beginning may be used as a suggestion: "We are to-day to have a story about something very interesting, something that not only interests everyone to-day, but that has always interested all people everywhere—the story of how a beautiful girl was married to a good man. Have you ever been to a wedding? Did you enjoy it? Was everybody happy? How did the bride look? How did she happen to become the bride of that man? (They fell in love with each other, and he asked her to marry him.) What do they do at weddings? But the customs long, long ago were different than they are now. When a man and a girl in the time of our early ancestors, far away in Palestine were to be married they had almost nothing to say about the wedding. Would you like to hear about one of these early weddings?"

## **5. ILLUSTRATIONS AND PRACTICAL SUGGESTIONS.**

"When Rebekah drew water for the stranger, did she know that he was a servant? Would that have made any difference? When Robert Southey the famous author of the "Life of Nelson" was a mere lad, he with some of his comrades were making fun of a colored boy, named Jim Dick, calling him a negro and blackamoor. Shortly afterwards Southey went skating; but hardly had he taken his first stroke when his skates broke. Jim lived near the pond, so Southey went to his house and asked if he could borrow the colored boy's skates. What would you have answered, had you been Jim? What he answered was this, 'O yes, Robert, you're welcome to them.' 'When later on,' continues Southey himself, 'I returned to the house to give

back the skates, I found Jim sitting by the kitchen fire, reading the Bible. He looked up at me and said, 'Robert, please don't call me negro any more.' His pathetic words so pierced my heart that I burst into tears at once and resolved never to be unkind to anyone again.'"

"How can we be courteous in writing letters? Why do gentlemen tip their hats when meeting ladies in the street? or take off their hats in elevators? If there are several persons in a store or at a ticket window, what should the late-comer do?"

If the teacher has emphasized the faithfulness of the servant, she might illustrate her theme with the story of the colored slave, Uncle Joe. "At the outbreak of the American Civil War, his master, a widower, having volunteered to enlist in the Confederate Army, decided to send his two small children to relatives in England, in charge of Uncle Joe. In mid-ocean, the ship was wrecked and all had to take to the life boats. The last life boat was just leaving, having room for only one more full-grown passenger. The sailors offered the place to Uncle Joe. He replied, 'No, take these two children in my stead,' and kissing them farewell, he placed them in the life boat, he himself soon going to the bottom in the foundering vessel."

The pictures illustrating to-day's lesson are:

- (1) Rebekah at the Well. Bloch 38; Bloch (Doré) 11; Tissot 17.
- (2) Eliezer at the House of Bethuel. Wilde 367; Brown 2098.
- (3) Isaac meeting Rebekah. Wilde (Doré) 362; Brown 2111; Tissot, 18.
- (4) The Burial of Sarah. Bloch (Doré) 10.

Rabbinical traditions concerning to-day's lesson may be found in Ginzberg's "The Legends of the Jews," Vol. I., pages 291-303. See also Kent's "Heroes and Crises," pages 94-101.

## 6. THE LESSON PLAN.

Let the teacher now answer conscientiously all the questions asked in the Junior Bible and then write out her Lesson Plan. In speaking of the new story, state that you will next week tell about the twin brothers who were born to Isaac and Rebekah.

## **Lesson 5. A SON WHO DECEIVED HIS FATHER. Jacob and his Brother Esau.**

(Taken from Gen. 25: 21-34; 27:1-44.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 23-32, and in your note book write answers to the following questions: 1. In what respect does the old method of securing order differ from the new? 2. What effect does scolding have on a class? 3. Discuss the two main characteristics of childhood. 4. In what respect does the play of children differ from the play of animals? 5. What material and methods should be used in the Kindergarten?\*

### **2. THE AIMS.**

A large and significant motive runs throughout the entire Jacob story—a motive that reveals, on the part of the biblical writer a keen pedagogical and psychological insight. The purpose is to show how a boy who begins life wrong may, as a man, end right. But this is only a fraction of the larger motive; for the evolution of Jacob into Israel is intended to impart a most meaningful lesson in the process by which God forms character. The Divine Teacher employs the pedagogical method of training by experience. Jacob is a bad boy; God wishes to make of him a worthy patriarch, and so sends upon the erring lad sharp experiences which continue, nemesis-like, to pursue him until the change in character is complete. Your general aim, therefore, should be to present Jacob as a man who, far from becoming crushed or discouraged by his early failures, frankly acknowledges his faults, learns how to interpret his experiences and makes an heroic and successful effort to let his higher, exercise dominion over his lower, nature. In particular, aim to show the effects of selfishness on home life.

### **3. THE POINT OF CONTACT.**

Have you ever seen an aeroplane? Have you ever made or helped fly a toy aeroplane? Could you do the work better

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\*Are you familiar with Bloch's "Cards for Coloring?"

alone, or if your brother or friend helped you? Who invented the real aeroplane? Did the Wright brothers work together unselfishly? Suppose Orville and Wilbur had been envious of each other, each plotting to secure all the glory and wealth for himself, what in all likelihood would have happened to their invention and to their family? That is just what did happen to the family of the patriarch whom we talked about last Sunday. Let us see what selfishness did in that home.

#### 4. EXPLANATORY NOTES.

The scene of to-day's lesson is Beersheba in the south of Palestine. The story lends itself readily to dramatization. In presenting it, impersonate the actors, freely assuming the proper voice and action for each, and using, as far as possible, direct discourse. There are six scenes.

##### SCENE I. *Isaac and Rebekah Discussing the Lord's Promise.*

Isaac wishes a son, not merely for his own gratification, but primarily because he feels that his world mission can be carried on only by one of his own offspring. The Lord, by generously giving him two sons, grants more than is prayed for. It is foretold that each child ultimately will become the father of a nation, just as George Washington became the father of his country. You may here picture the hopes of the fond parents, who are expecting that the boys will grow up to be mutually loving and helpful.

Although the sons born are twins, they differ widely, both in appearance and in character. Esau is healthy and strong in body; Jacob pale and weakly looking. As the lads grow older, they do not play together often, for Esau is too rough, and Rebekah does not like the gentle Jacob to associate with him. The elder brother prefers the more sturdy out-of-door games, and were he alive today would, no doubt, join in with those boys who like to pretend that they are soldiers, out shooting Indians. Later on, he becomes a skilled hunter, and spends much of his time in the mountains, killing wild animals and bringing venison and other game home, especially to his father. In short, he is the kind of a boy that many men like, and naturally, soon becomes Isaac's favorite. Jacob, on the other hand, is a quiet, thoughtful lad, who prefers to stay at

home, busying his mind, rather than his body, day-dreaming about his future greatness. It is not at all surprising that he becomes Rebekah's favorite.

In character, likewise, the twins present a striking contrast. Each developed a number of good qualities, side by side, with some bad qualities. Esau is frank, open, generous and forgiving, but unfortunately, a slave of impulse, governed by temporary appetites and passing emotions, and hence neither planning out, nor following with persistence, any fixed purpose in life. Jacob, however, possesses everything in which Esau is weak, and nothing in which Esau is strong. Jacob always thinks out in advance just what he wishes to attain, and then starts out, with a cautious foresight, to accomplish that purpose, never allowing any whimsical emotions to allure him away from his determination. He is an ambitious, persevering, resourceful, practical, and indefatigable worker, immune to discouragement and always ready to learn from experience. Unfortunately, however, he is underhanded, selfish, envious, and although the aim of his life is high, his practices are base.

Given two such boys, which has the better chance to succeed? Some may think Esau; but if Jacob can be trained to recognize frankly his defects, and to strive or wrestle against them with persistence, he may grow up to be the better man. Let us watch this boy fail at the start, and in the succeeding lessons, rise from his failures, victorious.

## SCENE II. *Jacob Outside the Tent.*

Jacob soliloquizes. He has made up his mind definitely that he wants the birthright; for despite the fact that he is the younger son, he is ambitious enough to strive to become the head of the family, and selfish enough to try to secure the larger inheritance of his father's property. Moreover, he has carefully mapped out a plan for getting possession of the birthright. He knows that his elder brother often returns hungry and exhausted from the chase, that he is impulsive, generous, and very fond of stewed lentils. Jacob is, therefore, preparing just such a mess of pottage, in a place where the famished hunter will be sure soon to discover him. Esau enters. Dramatize the conversation, and point out the excessive caution on Jacob's part, who, unwilling to rely upon his

brother's word, will give him no food, until the transfer of the birthright is first sealed with an oath.

SCENE III. *The Aged Isaac Sending Forth Esau.*

Follow the text. Assume a low, weak voice for Isaac.

SCENE IV. *Rebekah Laying Her Plan Before Jacob.*

Speak hurriedly and in whispers.

SCENE V. *Isaac Reclining on His Bed.*

Jacob enters. Point out the fact that Isaac's suspicions are at once aroused. He will not touch the food until he has inquired three times as to the identity of his visitor; and then, the father will not give the blessing without first smelling the garments of his son. From such caution on Isaac's part, we may infer that this was not the first time that Jacob had attempted to mislead him. The blessing, when finally given, expresses the hope that Jacob will become a successful farmer, living at peace with his friends and triumphing over his enemies—a blessing very unlike that which a dying father today would pronounce upon his son. Exit Jacob, and enter Esau. Follow the "stage directions" in the text, i. e. "trembled violently," "cried with a loud and bitter cry." Contrast Jacob's disregard of, with Esau's consideration for, their father's weakened condition. Point out that, despite Jacob's three falsehoods and all of his cleverness, he is able to conceal the truth for only a few minutes.

SCENE VI. *Rebekah Sending Jacob Away.*

5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic: *Selfishness.*

**Questions.** 1. Jacob secured the birthright in name, but did he derive any real profit therefrom? Did he now have, even as good a chance as before, of becoming the head of the family, or of inheriting the larger portion of his father's property? 2. Jacob secured the blessing in name, but did he derive any real profit therefrom? Did he, thereby, become a successful farmer, living at peace with his friends, and triumphing over his enemies? Indeed, was not the direct opposite true?



No sooner had Jacob won the blessing than he was forced to flee in poverty, separated from his friends, and in mortal fear of his enemies. Jacob's schemes were successful; but he himself was a failure. He is a type of those boys, who seek for good things in the wrong way, and who succeed in winning only the external titles, never the internal values. 3. What makes a home? Would you call the place where Jacob and Esau lived, a home? What is the difference between a boarding school and a home? Why do boys and girls, who go away from home, feel homesick? Do you control your own selfishness and envy while playing with your brothers and sisters, and try to be helpful to your mother and father?

**Illustration.** There was once a little girl living in Concord, Mass., who tried very long and hard to overcome her selfishness and envy, in order that she might make her home happy. Her name was Louisa, and she lived together with her three sisters. Her family was very rich in everything, except only in just money. But Louisa's active brain would sometimes put unkind thoughts in her head; and I'll tell you how she got rid of them; for it might help you to get rid of yours. She had a lively imagination and liked to play "make believe." She made believe that she was a princess and that her kingdom was her own mind. The enemies of her kingdom were her selfish thoughts, and these she had to drive out of her heart and mind, before the princess could reign serenely. When only fourteen, she composed some verses about this kingdom; and, later on, she wrote many interesting books, one of which is called "Little Women." I'll read the first two stanzas of her poem, and some of you may wish to learn it all by heart.

"A little kingdom I possess,  
Where thoughts and feelings dwell,  
And very hard I find the task  
Of governing it well;  
For passion tempts and troubles me,  
A wayward will misleads,  
And selfishness its shadow casts  
On all my words and deeds.

How can I learn to rule myself,  
To be the child I should,  
Honest and brave, nor ever tire  
Of trying to be good?

How can I keep a sunny soul  
To shine along life's way?  
How can I tune my little heart  
To sweetly sing all day?"

## 6. LESSON PLAN.

It is assumed that the teacher is now making out her Plan and assigning the new lesson in accordance with previous suggestions, so this heading will hereafter be omitted.

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### Lesson 6. A YOUNG MAN WHO PERSEVERED. Jacob in a Foreign Land.

(Taken from Gen. 28:10-29:30.)

#### 1. THE TEACHER'S PREPARATION.

**The Method of Teaching.** Study in Pattee's *Elements of Religious Pedagogy*, pp. 33-43, and write in your note book answers to the following questions: 1. What parallelism exists between the development of the child and the growth of the Bible? 2. Why is the story method so effective in teaching young children? 3. State and discuss Gregory's third and fourth laws of teaching. 4. Why is it so difficult for the teacher to understand the child's world?

**The Material for Teaching.** Do all the work assigned in Lesson VI of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol I, pp. 31-36, Ginzberg's *Legends of the Jesus*, Vol. 1, pp. 340-361, Kent's *Heroes and Crises*, pp. 107-114, the article "Jacob" in Hasting's *Dictionary of the Bible*. For poetical selections, see Kohut's *A Hebrew Anthology*, Vol. I, pp. 62-69.

#### 2. THE AIMS.

Last week, we saw Jacob's failures; this week, we note the beginning of his struggle upward. His rise is slow, and not altogether free from backsliding; but, despite discouraging obstacles, he does persist and win. Center today's story, therefore, about the ethical theme, *Perseverance*. Don't fail, however, to point out how, at every step, punishment for his ear-

lier wrongs, is pursuing him. By such means, God reforms his character.

### 3. THE POINT OF CONTACT.

When you cannot get an arithmetic problem to come out right, what do you do? Some children say, "I'll ask teacher about it in the morning"; others say, "I'll work at it till I get it." What quality does this second class of children show? (Perseverance.) Perseverance once helped a boy of Jewish birth, named Benjamin Disraeli, become one of England's greatest statesmen. When Disraeli rose to deliver his maiden speech in the House of Commons, he made such a dismal failure, that the other members laughed him into silence. Just before sitting down, he shouted out, "I sometimes fail in the beginning, but usually succeed at last. I shall sit down now, but the time is coming when you will hear me." And the time did come. By dint of persistent effort, Disraeli became such a powerful man that whenever he spoke thereafter, every member of the House hung breathlessly on his words. It is natural that he should have possessed such perseverance; for this quality has always been one of the strongest characteristics of our ancestors. The patriarch, Jacob, at the very beginning of our history, rose to a position of leadership, because he, likewise, determined that he would overcome the handicap with which he started life.

### 4. EXPLANATORY NOTES.

Draw, in rough, on the blackboard the coast-line of Palestine and Syria; put in the Sea of Galilee, the Jordan River, the Dead Sea, also the Tigris and Euphrates; and about one-third the distance from the source of the Euphrates, sketch a line to represent the canal, Beilikh, flowing into that river. Let the pupils write the names of these geographical points in their proper places on the board. Make an X for Beersheba.

Jacob, fleeing north from Beersheba, never saw his mother again. He was on his way to Haran, over five hundred miles distant, and while walking along the road, must have concluded that it was selfishness that had thus far made his life a failure, and have asked himself by what means real success could be attained. His journey was especially lonesome and dreary; for, according to his boyish religious belief, he had left God

behind him in Beersheba. This very night he was to learn a great lesson.

Completely exhausted, he arrived at nightfall at a desolate place called Luz. Draw a line from Beersheba to Luz, and write the name of the village in parenthesis. The scenery round about this spot presents a most unusual appearance. The village was built on the top of a hill, the sides of which are covered with curious formations of limestone, that rise in terraces, one tier behind another. In a valley at the foot of this hill, the unhappy fugitive, with only a stone for his pillow, lay down to sleep. Altogether naturally, his troubled mind began to dream; and Jacob, being always of a hopeful disposition, even in such a dark hour, beheld a glorious vision of the possible future. The step-like side of the valley seemed gradually to extend itself higher and higher, until, taking on the appearance of a ladder, it seemed to extend even unto heaven. Why is it that the Bible states that the angels were first ascending and then descending? Because, say the Rabbis, we must first lift our soul up to God, and then he can send his help down to us.

This dream effected a most remarkable change in Jacob's life. First of all, he had learned something heretofore unthought of—that the Lord was present in Luz, as well as in Beersheba; indeed, so near to Luz, that communication between heaven and earth could take place even there, with unexpected ease. Further, the young man learned that God appears at the moment when we need his help most, and that he presents an ideal of the things that might be ours, if we will only strive to make them ours. Jacob awoke in the morning a better man, and marked this step upward in his career, by dedicating a pillar to God, and by changing the name of Luz (Almond Tree) to Bethel (House of God). Write *Bethel* below Luz. For over twenty years this boulder stood there, until Jacob, ever grateful for this vision, returned and substituted for it a fitting altar. There is a tradition, which says that this very stone was later removed to England, and now forms the seat of the coronation throne upon which the rulers of Great Britain are today crowned. Finally, the dream made Jacob more modest in his ambitions for personal wealth. This young man, who a few days before, was selfish enough to try to secure the greater portion of his father's inheritance,

is now content, if God will give him merely enough bread to eat and clothing to put on.

Having been taught by this experience, he continued his journey northward, keeping to the west of the Jordan, crossing the Euphrates at Carchemish, and arrived at Haran. Extend the line from Bethel and make an X on the Beilikh for Haran. There lived the "children of the East," whom we today call the Arameans. Beside a well there, Jacob watered the flocks of the beautiful shepherdess, Rachel, in somewhat the same manner as Rebekah had, years before, watered Abraham's camels. In both cases, these acts of kindness led up to marriages. Laban, anxious to see now for the first time, one of his sister's children, welcomed Jacob most heartily, and gave him a temporary position as shepherd, evidently without pay.

After one month's trial, the uncle, having noted that Jacob was a faithful worker, and that an attachment was springing up between him and Rachel, offered him a permanent position upon terms to be set by himself. Jacob, who wished to marry his cousin, but was now too poor to make the gifts, which it was customary for a young man to present to his bride's family, (compare the elaborate presents Abraham's servant had given to Laban), volunteered, in lieu thereof, seven years of unremunerated service. At the expiration of that period, he suffered retribution for the deceit practised years before upon his father; for the crafty Laban passed off on him the weak-eyed Leah, as though she were the beloved Rachel. This trick was the easier to play, because it was customary for the bride to wear a heavy veil. With almost superhuman patience, Jacob persevered seven years longer, his arduous duties made pleasant by the pure, strong love of a good girl. His experiences, since leaving Beersheba, have taught him that deceit and selfishness lead to failure, that success is to be won first by beholding a grand ideal, and then, by striving persistently to attain that ideal.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—*Perseverance*.

**Questions.** Suppose that when Jacob awoke at Bethel, he had said to himself, "That is only a dream; it is impossible;" what probably would have happened? George failed in his examinations; what should he do? Is it better for him to try

the next day; or to study for several weeks and then try? How will it affect the result, if, he makes these weeks seem like a long period of drudgery or because of his love for the work like but a few days?

**Illustrations.** Mr. Martin wished to employ a boy in his office, so put an advertisement in the newspaper. Eighty-three boys applied the next morning, and he was at a loss to know how to pick out the most capable one. Finally, thinking that a boy who could see straight would be honest, he took a nail, drove it a short distance into a board and said, "The boy who can hit the nail on the head four times in succession will get the job." Every boy failed; so Mr. Martin put another advertisement in the paper on the next morning, and this time, seventy-four boys responded. He made the same proposition to them, and already thirty-two had failed. A lad, named Samuel, now took the hammer and was about to strike the first blow, when Mr. Martin seized his hand. "Here, young man, you must not waste my time; you tried yesterday and failed." "Yes," replied Samuel, "but I learned that that was one thing I couldn't do; and so I went home, drove a nail in a board, and practised hitting it yesterday afternoon, last night and this morning. Now I can strike it a dozen times in succession." Samuel's perseverance won for him the position.

**Suggestion.** Let the class act out Hale and Hall's biblical drama, "The Story of Jacob."

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## **Lesson 7. A MAN WHO WON THOUGH DEFEATED.**

### **Jacob's Return.**

(Taken from Gen. 31:31-33:17.)

#### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 43-53, and write answers to the following questions: 1. Why should classes in the religious school be kept small? 2. What is the keynote of success in working with children? 3. What is the idea of God held by children under twelve? 4. What is the value of the "Be-good-and-you-will-be-happy" moralizing? 5. At what age does a spiritual awakening begin in the child?

**Material for Teaching.** Do all the work assigned in Lesson VII of the *Junior Bible*. Study Gen. 29:31-33. Consult Ginzberg's *Legends of the Jews*, Vol. I, pp. 361-400, Polano's *Talmud*, pp. 61-71, Kent's *Heroes and Crises*, pp. 115-121, the article "Jacob" in the *Jewish Encyclopedia* and Kohut's *Hebrew Anthology*, Vol. I, pp. 70-73.

**The Old Testament.** The teacher of the Bible ought to know something of the origin, growth and nature of the text book from which she is teaching. Hence, secure a copy of George F. Moore's *The Literature of the Old Testament*, from which regular assignments will be made in the future.\*

## 2. THE AIMS.

Jacob has been called the meanest man in the Old Testament; but, if you have come to appreciate the purpose of the biblical writer, you will realize that this meanness is the very thing intended and necessary to impart moral and religious value to the story. The all important crisis, which the narrator has been leading up to from the start, comes in today's lesson. Jacob began life with the idea that success was to be won by means of selfishness and deceit. He tried these means, failed, brought bitter suffering on himself and others by his mistake, profited by his experience, and then made a fresh start on a higher plane. He based this new beginning on the belief that success was to be attained by reliance on his own resourcefulness, energy and perseverance. He attempted this, and learned from his experience that the exercise of these qualities yields nothing more than worldly wealth. In today's story comes his third and most important awakening—the realization of the fact that he is endowed with a double personality. Heretofore, he has been acquainted merely with his Lower Self, which the Bible calls *Jacob*. He is now introduced to his Real Self, which the Bible calls *Israel*. The wrestling or struggle, between these human and divine elements in him, is the labor which he undergoes in giving birth to his conscience. Your chief purpose, in presenting the story, accordingly, should be to teach each child to struggle, by day and by night, that his conscience might become the ruler of his body.

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\*The writer here expresses his thanks to Prof. Moore for permission to use the advance pages of his book.

### 3. THE POINT OF CONTACT.

Hold up a picture of Oliver Wendell Holmes. What can you tell me about this author? Have you ever heard of his book, *The Poet at the Breakfast Table*? In that book he tells the story of the *Other Fellow*. Every person, he says, is made up of two distinct individuals—the Lower Self and the Real Self, the *I* and the *Other Fellow*. The *I* acts and thinks, while the *Other Fellow* sits inside, whether the *I* wants him to or not, and lets no thought or act escape him. If the *I* tells a lie, and the world does not find it out, but keeps shouting loud his praises, then this *Other Fellow* whispers in a still, small voice, unceasingly, "You're a liar, and you know it," until his soft whisper drowns out the noisy eulogies of the world. If the *I* does something good, but all the people misunderstand and turn against him, and say he is a scoundrel, then this *Other Fellow* whispers in the still, small voice, "Be of good cheer; you are right; and the dearest possession in life is not the world's, but my approval." What is another name for this *Other Fellow*? Would you like to hear how our forefather Jacob learned that he had a conscience?

### 4. EXPLANATORY NOTES.

By way of review, have the class outline on the blackboard, the route of Jacob's travels from Beersheba to Haran. If the children are old enough, let them model a map in paper pulp or in sand, following the suggestions given in M. Littlefield's *Handwork in the Sunday School*, pp. 30-54.

Jacob, now a wealthy man with a large family, starts southward towards Gilead, keeping to the east of the Jordan. Mark the route with a line, indicating the direction of the journey with an arrow point. Although twenty years have elapsed since his flight from Canaan, he is obliged now at last to face the results of his earlier sins. The immediate questions before him are, "Is Esau still seeking vengeance? If so, how can I placate him?" His first attempt to answer these questions shows that he is still relying on his wits and wealth. He sends messengers ahead to the mountainous land of Seir, whose mission it is to impress Esau with the riches of their master, mentioning, in particular, his oxen and asses, etc., and to ascertain the attitude of the elder brother. The messengers return with the alarming news that the sheik, Esau, is already march-



ing against him with 400 men. Picture here, with some detail, the terrifying effect that the approach of this robber band would inspire, especially among the women and children of Jacob's unprotected caravan.

Jacob himself is exceedingly distressed, but still thinks his wealth will save him; and so sends 550 head of cattle, as a present, to conciliate his brother. He is now paying in full for the birthright, which he once fancied he had purchased for a mess of pottage. He is also in this time of danger still depending upon his wits; and, a keen psychologist indeed, he proves himself to be. He knows full well that hostility cannot be driven from the human heart by one stroke, but must be made to melt away gradually. Hence, he is too shrewd to give these 550 cattle to Esau as a single present; but divides them into three droves, allowing plenty of space between each drove. We can well imagine how the enmity of the generous Esau is somewhat diminished when the first herd of cattle is presented to him; how this weakened enmity becomes something akin to a strained friendship by the time the second drove arrives; and how that friendship gradually melts into brotherly love, when Esau beholds, in amazement, even a third gift coming to him. Point out to the class, that Jacob refers to Esau as "my lord," and to himself as "your servant," thus proving that the birthright has not, as yet, made him the head of the family, nor has Isaac's blessing made him triumphant over his enemies.

Plainly, he is still unfit to enter the Holy Land. His wit and wealth, his hard work and his perseverance have done all they could; yet still, he feels that something is lacking, that he is not a complete success. He is left alone, at night, beside the foaming river Jabbok (indicate on map), the very name of which, in Hebrew, suggests the idea of wrestling. He is thinking over his past life; and hears the *I* shout, "Rely on your own strength, and continue your struggle for wealth." But then suddenly comes the still, small voice of the *Other Fellow* whispering, "I do not approve of such a life. Seek God only, and let conscience be your guide." All night long, these two antagonists wrestle; the one human, the other divine. Jacob at length comes to acknowledge that the real enemy blocking his entrance into the Land of Promise is not Esau, but his own lower nature within. When at last the sun arose,

Jacob, the "Over-reacher," has yielded to Israel the "Perseverer with God." Now, for the first time, the patriarch realizes that he has a soul, a conscience and is worthy of entering the Land of his Fathers. Accordingly, he crosses beyond Pe-nu-el, the "Face of God." As a constant physical reminder of this struggle, he limped during the remainder of his life; for his divine antagonist has dislocated his thigh muscle—the muscle upon which wrestlers so largely depend. Orthodox Jews do not eat this portion of the animal, mention of which fact is not made elsewhere in the Old Testament, but is referred to later in the Mishna.

The Jacob-self having now been shuffled off, the Israel-self goes forth with confidence to meet Esau. The reconciliation is immediate and complete, each brother trying to outdo the other in his attempts to be courteous and helpful. From now on, despite the fact that the Bible itself is not invariable in this, always be careful to call Isaac's son *Jacob*, when referring to the events before his spiritual awakening, and *Israel*, when referring to events after that awakening.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Conscience*.

**Questions.** Before the struggle between Jacob and Israel, which was the servant in the patriarch's life? What servants have you? (Body and Mind). Is your body *you*? (No, for it changes completely every seven years. We may cut our hair, or lose an arm, yet our Real Self goes on). Is your mind *you*? (No, for something in me controls my mind. That something drives out idle or wicked thoughts. People may become unconscious or altogether lose their minds, yet their Real Self goes on). Your Real Self is your conscience.

"To thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

**Illustration.** Harry Orchard had a fair chance to live a good life; but started out by cheating and being selfish, and soon became one of America's most notorious criminals. Within a few years, he murdered eighteen men, including the governor of Idaho. When finally arrested, he began to think over his failure, and unexpectedly heard the soft whisper of

the *Other Fellow* bidding him to let his Israel-self prevail over his Jacob-self. Orchard writes, "I now began to think of my past life. What my dear mother had taught me many years before about God came up to me, and I could not get these thoughts out of my mind. I went back to my cell that night and tried to pray. I wanted a Bible, but would not ask for it. My conscience troubled me. At last, peace crept in, little at a time; and I can hardly tell when or how, but I began to realize the change, and took great pleasure in reading the Bible. I have one continual battle to overcome my wicked and deceitful heart." Orchard was finally released from jail, and proceeded to go around, visiting the prisons and trying to reform the prisoners.

**Suggestion.** Place two glasses of water that look exactly alike on the desk. Label one *Jacob* and the other *Israel*. Before the class assembles put a little nitrate of silver in the Israel glass. Call a pupil to the desk, and tell him to drop a pinch of salt in the Jacob glass. Observe that no change occurs. Bid another pupil drop a pinch of salt in the Israel glass, and call attention to the formation of a white cloud called a precipitate. Although these two glasses look precisely alike, there is an invisible helper in one that gives it a certain power absent in the other. Although Jacob and Israel looked exactly alike, there was an invisible helper in Israel, a conscience, that gave him a certain power lacking in Jacob.

## **Lesson 8. A BOY SOLD AS A SLAVE. Joseph Carried Into Egypt.**

(Taken from Gen. 37; 39:1.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 54-60, and write out answers to the following questions: 1. Name the four sub-divisions of childhood. 2. What are some of the characteristics of the age of infancy? 3. Describe the attitude of boys and girls toward each other in this age. 4. What ideals dominate the lives of children from eight to thirteen?

**The Material for Teaching.** Do all the work assigned in Lesson VIII of the *Junior Bible*. Consult Ginzberg's *Le-*

*gends of the Jews*, Vol. II, pp. 3-31, Kent's *Heroes and Crises*, pp. 121-127, the article "Joseph" in Hasting's *Dictionary of the Bible*, and Kohut's *Hebrew Anthology*, Vol. I, pp. 76-78.

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 7-23, and write answers to the following questions: 1. Why are there, according to the Jewish enumeration, only 24, but according to the Christian enumeration 39, books in the Old Testament? 2. What is the Apocrypha? 3. What important differences exist between the Protestant and the Catholic Old Testaments?

## 2. THE AIMS.

There are many points of resemblance between the Jacob and Joseph stories. In both, quarrels among brothers arise; in both, the cause of the quarrel is a feeling of jealousy against the father's favorite son; in both, this feeling disrupts families; in both, the son away from home is taught by sharp experiences, until he rises from a place of insignificance to one of wealth and power; and, in both, a final forgiveness and reconciliation occur. This parallelism is not merely accidental. The biblical writers purposely so constructed these stories as to make them serve as a concrete illustration of the truth, that God visits the iniquities, as well as the love, of the fathers upon the children. (Cf. Ex. 20:5-6). In every instance the father, Israel, is repaid in kind in his own children for the wrongs which he, as the son, Jacob, committed. So while pointing out to the children that punishment, though often long delayed, ultimately overtakes us for our misdeeds, yet lay the primary emphasis on the disastrous effects of quarrels among brothers, and aim to promote a spirit of harmonious family co-operation.

## 3. THE POINT OF CONTACT.

Do you ever dream? Tell me one of your dreams. Do you believe in dreams? How can we help make certain kinds of dreams come true—such day-dreams, for example, as some ambitious children have of what they are going to do when they grow up. A little boy named Oliver once used to behold such visions. Often he would imagine that at night a gigantic figure would push aside the curtains of his bed, and say, "Thou shalt some day become the greatest man in all England, al-

though thou shalt never be a king." Oliver's father would have the boy flogged for relating this dream to others; but the lad ever kept this strange prophesy before him, and strove with determination and purpose to realize it. He always studied the Bible with care, and had often read and pondered upon the fact that Israel's son, Joseph, had dreams of his future greatness, which dreams many years later came true. So Oliver would likewise strive to realize his. And he did. Years later, as Cromwell, he did become the greatest man in all England, although not a king. Perhaps, if I tell you about Joseph, you also may let his life influence yours.

#### 4. EXPLANATORY NOTES.

Bring out the following facts:

1. That Joseph and Benjamin occupied more fortunate positions in the family than did their ten half brothers. In the first place, the latter were counted as the sons of the less favored wife, Leah; while the former had the deeply beloved Rachel for a mother. Furthermore, the elder ten received most of their training in Haran in the school of the crafty Jacob; the younger two were educated in the Holy Land by the higher-minded Israel. No wonder that Joseph's ethical standards were loftier than those of Simeon.

2. That the brothers' hatred was not altogether unreasonable. To begin with, Joseph had brought an evil report concerning his brothers to their father. It has been supposed that he told how they sold some of Israel's sheep and retained a portion of the money for themselves. Raise the question as to whether it was right for him to tell on his brothers. Further, their jealousy was aroused by the fact that their father had given him a new tunic with long sleeves, reaching to the wrists and with skirts extending to the ankles. The usual translation, "a coat of many colors," is inexact. Such a flowing robe as Joseph now possessed was the regular garment worn by the nobles, and indicated that they performed no manual labor. He who earned his bread by the sweat of his brow wore a short outer garment with no sleeves. A third reason for their hatred was the fact that Joseph was spoiled and conceited. This is shown by the vainglorious narration of his dreams. It may be assumed that the first dream occurred immediately after Joseph had been watching his broth-

ers bind sheaves in the field, and the second, after he had been gazing into the starry heavens at night, wondering about his own future. The double occurrence of a dream in the Old Testament is always a sure sign of its fulfillment. The brothers traced these visions to Joseph's conceit; Joseph interpreted them as being divine presentiments of his coming greatness. Ultimately, his pride became such that even his partial father had to rebuke him for speaking of his extravagant ambition.

3. That Israel was, none the less, attached to his other sons. Once, when they were away in Shechem pasturing the flocks, he became anxious about their safety; and, well he might, for the Shechemites were none too friendly with the brothers of Dinah (Gen. 34). So the unsuspecting father sent the obedient Joseph to bring back news concerning the absent shepherds. The lad, after answering in the significant words, "Here am I," journeyed from Hebron, fifty miles north to Shechem, and then, exhibiting a perseverance characteristic of Israel, continued the search another fifteen miles to Dothan (Dō-than'). Indicate this route by a line on the blackboard map.

4. That his brothers, recognizing him at a distance, possibly by the very robe of which he was so proud, allowed their envy so to master them that they referred to him contemptuously as "that great dreamer," and determined to kill him. No doubt they felt that Israel intended to bestow the birthright on his favorite son. Reuben, whose character Jacob himself later described as being as "unstable as water" (Gen. 49:4), feeling the responsibility of the first born, proposed that they merely cast their brother into one of those bottle-shaped cisterns, which are still common in Palestine, and from which it is impossible for one, therein imprisoned, to extricate himself unaided. Arouse the interest especially of the boys by picturing the hard fight Joseph now put up against his brothers.

5. That immediately thereafter they, absolutely devoid of human feeling, sat down to enjoy their meal. By chance, a caravan of Ishmaelites was bringing various spices from Gilead east of the Jordan to Egypt. The highway connecting these two places still runs through the plain of Dothan. The Egyptians used the spices for medicinal and embalming purposes. The selfish Judah appealed to the cupidity of his brothers by

showing it to be to their advantage to sell, rather than to slay their captive. Describe Joseph's emotions while in the pit and his vain efforts to escape. Finally he was sold for twenty pieces (shekels) of silver, or about \$12.50, the usual price for a slave of his age. The purchasers were the grandsons of Ishmael, and were, therefore, no doubt related to Joseph, himself the grandson of Isaac.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Family Peace.*

**Questions.** What bad qualities had the brothers inherited from Jacob? What good qualities had Joseph inherited? How does God visit the iniquities of the fathers upon the children, and show mercy to those that love him? Why should Rebekah's favorite son have known better than to show favoritism in his own family? Jacob had saddened Isaac's old age by telling a lie; how is he himself now again paid back in his own coin? Can you tell a lie by remaining perfectly silent? Did the brothers' deceit consist more in what they did say or in what they did not say? Were the brothers sincere in trying to comfort their old father? Note here again how the Bible delights in contrasts. No sooner does Joseph dream of his future greatness with dominion over his brothers, than he becomes their prisoner and a slave in a foreign land. Should Reuben have done what he knew to be right and have scorned the consequences?

Just a little thing, the possession of a beautiful coat, may start envy in a brother's heart; and, unless that envy is rooted out at once, it may grow until it leads to a murderous thought, and to the breaking up of a family. "Look at this picture of Joseph's brethren and then look at the first rising of an envious feeling in your own heart toward your more prosperous neighbor, and drive it from your heart and life as you would a viper from your own fireside." How can you drive it out? By doing an act of kindness or helpfulness to that neighbor.

**Illustration.** Contrast with today's lesson the story of the two brothers, told in later Jewish literature. Both were farmers, and were reaping corn in their respective fields. The younger, who was unmarried, said to himself, "My elder brother has a wife to support; and, therefore, needs more grain than I. Accordingly, I will carry some of my corn to his field

tonight, and he will know nothing of my gift." The elder said to himself, "My younger brother must feel too poor to get married, although he is very lonesome; so I'll leave some of my grain in his field tonight." Each carried out his intention; and imagine the surprise of each on the next morning, when they found their supply of grain undiminished. During the following night, each resolved to give his brother twice as much corn as on the night before, and a greater amazement followed on the second morning. On the third night, the two brothers happened to meet with their arms full of corn; an explanation of the seeming miracle was self-evident. Each smiled at the brotherly deceit and then wept tears of joy.

"From bitterness preserve me, Lord;  
From jealous thoughts protect my day;  
Against the stroke of envy's sword  
Help me to hold my way.  
And grant my soul sufficient grace  
To gladden at another's prize,  
And look upon his eager face  
With sympathetic eyes."—H. R. Palmer.

**Suggestion.** Bury a jar in a box of earth to represent the pit. Place in the jar slips of paper with questions written on them. Let each pupil come forward and draw his "Joseph" or slip out of the pit and answer the question on it. Recommend to the class "The Story of Joseph, the Dreamer," by E. H. Pell.

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## **Lesson 9. A PRISONER WHO BECAME A MIGHTY RULER.**

### **Joseph Made Governor of Egypt.**

(Taken from Gen. 39:2-41:57).

#### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 61-71, and write out answers to the following questions: 1. Name some of the characteristics of the early adolescent period. 2. How would you make use of the gang instinct in your pupils? 3. How may a teacher hold the interest of an early adolescent class? 4. What constitutes the religion of youth?

**The Material for Teaching.** Do all the work assigned in Lesson IX of the *Junior Bible*. Consult Montefiore's *Bible for*



*Home Reading*, Vol. I, pp. 37-44, Ginzberg's *Legends of the Jews*, Vol. II, pp. 39-82, the article "Joseph" in the *Jewish Encyclopedia*, Kent's *Heroes and Crises*, pp. 127-134, Kohut's *Hebrew Anthology*, Vol. I, pp. 76-79.

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 24-28, and write out answers to the following questions: 1. Why were the present books of the Old Testament saved, and the other literature written by the Jews in biblical times lost? 2. What various types of literature are to be found in the Old Testament?

## 2. THE AIMS.

The biblical writer wished Joseph to serve as a model for the way in which a young man should act in every station in life. There is an ideal for every situation, and Joseph has now learned to fulfill that ideal. He is in turn the model slave, the model prisoner, the model prime minister, the model brother, the model son, and from beginning to end the model child of the Lord. Let him stand out before your class, as a man who is at all times loyal to his ideals. Today present him, primarily as a man who is loyal to his work.

## 3. THE POINT OF CONTACT.

Who prepared your breakfast this morning? (The cook.) How should we treat servants? What is the difference between a servant and a slave? If slaves are given a chance, do they ever rise to positions of leadership? Many years ago, there was a little colored slave, a boy named Booker. He wanted very much to learn how to read and write; but he didn't know any one, young or old, who could tell one letter from another, so he bought a spelling book and by striving hard, taught himself the alphabet. He used to work all day long in a mine; and once, he overheard two miners telling about a wonderful school in a distant city. Booker decided that he would go to that school, so he walked 500 miles to Hampton Institute. At first, the teacher would not admit him in the school, because he looked like a beggar; and, besides, he did not know enough to pass the examinations. But he persisted, so she gave him a rag and a broom, and told him to clean up the adjoining recitation room. He swept the floor three times, dusted every nook and corner over and over again.

When the teacher came, she rubbed her clean white pocket handkerchief on the floor and on the walls and on the furniture; but, so thoroughly had he performed his task that she could not find one speck of dust. Turning to Booker, she said, "I guess you'll do for this institution." That work was his entrance examination, and today Booker Washington is one of the most prominent men in the United States. A Jewish lad living in ancient Egypt, once rose from slavery to a position of even greater prominence. His name was Joseph and his life has been called one of the noblest in all history.

#### **4. EXPLANATORY NOTES.**

Sketch on the board the coast line of Palestine and Syria, putting in Hebron (where Israel was probably still living), Dothan, the Nile, and on it, Zoan (Tanis) the modern San, about 35 miles north of Goshen. Draw a line to represent Joseph's unwilling journey from Dothan to Zoan.

**The Model Slave.** Having been carried to Egypt, Joseph was offered for sale at a public slave market, probably in Zoan, which was then the capital of the country. The pampered lad, unaccustomed to work at home, did not now begin to grumble about his lot, saying that he was of good birth, used to better things and ambitious to become a leader of men. On the contrary, he wisely decided to become the best kind of a slave he could. His servile duties therefore, became a pleasure, not a drudgery to him. His master, Potiphar, having early observed the willing spirit of the boy, rapidly advanced him, first making him his own personal attendant (= "as he served him"), and then, the overseer of his entire household. His duties now consisted in looking after the farm, caring for the cattle, directing the other slaves, and paying all bills. Only over the table provisions, he was given no authority, because the Egyptians, probably from religious scruples, would not permit a foreigner to touch their food.

**The Model Prisoner.** Yet faithfulness and hard work did not seem to advance him far. Unjustly imprisoned, he did not lose hope or become discouraged. Many a boy in his place would have now said to himself, "I was an obedient son, and yet was sold as a slave; a loyal slave, and yet was cast into prison. It doesn't pay to be good. Hereafter, I am going to look out for myself alone." Not so, however, with this son of Israel, who, no doubt, had often heard his father tell the story

about the wrestling at Penue! Joseph now decided to be the best kind of a prisoner he could. Perhaps it doesn't seem that a man locked up in jail, can do much good to anyone; but Joseph, who was ever on the lookout to serve others, soon found a way to be helpful. He would sympathize with and comfort the other prisoners. By cheering them up, and doing work for them, he forgot his own troubles, and soon became as much trusted by the prison keeper, as he had been by Potiphar. Among the prisoners were the chief cupbearer and chief baker of Pharaoh who, it seems, were suspected of a plot to poison their lord. Make it clear to the children that Pharaoh was not the name of an individual king, but the general word used for the rulers of Egypt. "In the Old Kingdom his government and ultimately the monarch personally were called the 'Great House,' in Egyptian 'Per-o,' a term which has descended to us through the Hebrew as 'Pharaoh'." *Breasted*. The Pharaoh on the throne at this time was very likely one of the Hyksos kings. The incident about the interpretation of the cupbearer's and baker's dreams does not at all over-tax our credulity. It was, no doubt, the custom of the Pharaoh then, as later, to release on his birthday certain prisoners. Joseph, of course, would be acquainted with this custom, and would also know that the reigning Pharaoh's birthday was but three days removed. The cupbearer was suspected of complicity in the plot, probably merely because it was his duty to drink of the goblet before passing it to his monarch. We are to suppose that he was innocent. A ray of hope now came to Joseph that the cupbearer, when freed, would lay his unfortunate case before Pharaoh, that an investigation would be started, and that he himself would be set at liberty.

Encouraged by what he had heard, the chief baker now hastened to relate his dream. The fate, which Joseph declared awaited him, was one especially appalling to an Egyptian. Not only was it a grievous indignity to have his body hung from a tree, exposed to public gaze; but, since the Egyptians believed that many thousand years after death the soul returned again to inhabit its former body, the baker could now entertain no hope of immortality; for his head was to be cut off, and his flesh eaten by the birds. It was to provide a fitting dwelling place for the soul on its return to earth, that the Egyptians preserved their bodies as mummies.

Two years longer, Joseph remained in prison, forgotten evidently by everyone—save God. The ingratitude of the cup-bearer was probably intentional; for a promise, as important as the one he made Joseph, could not have easily slipped his mind. But even this ingratitude proved ultimately to be a blessing for the young prisoner; for, as matters developed, he was still in the dungeon unknowingly awaiting the opportune moment to be brought into the palace.

Nor was it difficult for one acquainted with Egypt to divine the meaning of Pharaoh's dreams. The fertility of the land is altogether dependent upon the regular overflow of the Nile; and the goddesses, apparently, of this fertile district, are Hathor and Isis, to both of whom the cow is sacred. The corn, blasted by the east wind, or the modern, much-dreaded sirocco, would give a pretty strong hint as to the meaning of the dreams. But Joseph shows himself something more than a mere visionary; he is a constructive statesman, and sets forth immediately a practical plan for meeting this impending danger. Having made as favorable an impression upon Pharaoh as he had earlier upon Potiphar and the prison keeper, he is now appointed prime minister over the whole kingdom.

**The Model Prime Minister.** The main reason for Joseph's elevation is given by Pharaoh himself, i. e., because the spirit of God was in him. The ceremonies of his installation into office consisted in placing a signet ring on his finger, a golden chain about his neck, and attiring him in fitting garments. He now determined to become the best prime minister he could. Just as before he was not cast down by his reverses; so he is now, not unduly elated by his success. Cured of his earlier pride, he is now fit to become a leader of men, using his larger opportunities merely for a larger service. His new Egyptian name, Zaph'-e-nath-pa-ne'-ah, means, "God spake and he came into life." His wife, As'-e-nath, was the daughter of the priest living in On, the city which the Greeks called Heliopolis, and is about seven miles north of where Cairo now stands. In ancient Egypt it was the centre of sun worship; and from it came the obelisk now in Central Park, New York City. Only those who have experienced the sufferings of a modern famine in India or in China can appreciate the value of Joseph's services to Egypt in those days. Some grains of corn, pronounced by experts to be over 3,500 years old, found

in the granaries of this district, and sealed by the seal of an ancient Pharaoh, who, it is believed by some, was Joseph's patron, were recently brought to the United States. Famines of many years duration are not unheard of in Egypt. There is a record of one, lasting just seven years, from 1064-1071 C. E., and of another occurring in the 17th dynasty, which is approximately the age of Joseph.\*

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Loyalty to One's Work.*

**Questions.** Was it good for Joseph to remain at home in Hebron without working? Indeed, was not hard work the very thing necessary to develop his good qualities? Repeat the fourth Commandment (Ex. 20:8-9). We must not interpret this Commandment merely as meaning that we are bidden to rest on one day, but also that we are bidden to work on six days. Show that every animal and every flower has to work for a living. The very first thing God did to man after the creation was to assign a task to him. He "put him in the Garden of Eden to dress it and to keep it." (Gen. 2:15.) Benjamin Franklin's father used to quote to him the proverb "Seest thou a man diligent in his business? He shall stand before Kings." (Prov. 22:29.) Franklin often reflected on this exhortation to industry, and before the end of his long and useful life, stood before five kings and dined with two.

**Illustration.** The Talmud tells the story of a king who owned a slave, so loyal to his work that the master finally decided to set him at liberty. The slave was placed alone in a small boat and started to cross the sea. His little craft was soon driven to an unknown shore, where, to his utter amazement, he found thousands of people assembled to welcome him, and to proclaim him their king. Later, they explained to him that it was the law of their land to depose their old ruler every year, and to elect a total stranger in his stead. So wisely, however, did this slave-king govern, that, although he could not extend the length of his reign in that country, he was made the permanent ruler over a neighboring land.

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\*Underwood & Underwood have issued a stereographic view of an inscription referring to this famine, and also other views bearing on Joseph's life, which may be used in conjunction with Forbush's *Travel Lessons on the Old Testament*, pp. 65-75.

**Suggestion.** Take a little ring to class to symbolize Joseph's badge of authority, and announce that the pupil who does the best work during the period will be ceremoniously installed by means of this ring, as the prime minister of the class. If practical, let the pupil wear the ring during the week, and give him some extra privileges.

## **Lesson 10. A MAN ABLE TO FORGIVE. Joseph and his Brothers.**

(Taken from Gen. 42:1-45:15.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** Study in Pattee's *Elements of Religious Pedagogy*, pp. 71-85, and write out answers to the following questions: 1. Name some of the characteristics of the later adolescent period. 2. What course of study should be pursued, (a) in the Beginners' Department, (b) in the Junior Department? 3. How large a place should biography fill in the Sunday School curriculum?

**The Material for Teaching.** Do all the work assigned in Lessons of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. 1, pp. 44-53, Ginzberg's *Legends of the Jews*, Vol. II, 82-120, Kent's *Heroes and Crises*, pp. 134-143.

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 29-33, and write answers to the following questions: 1. Name the books of the Pentateuch and give a brief description of the general character of each. 2. What was the opinion of Spinoza and of Astruc regarding the origin of the Pentateuch?

### **2. THE AIMS.**

Joseph stands before us in today's lesson as the model brother. The principle of vengeance was one of the ideas that dominated the early Semitic world. The biblical writer wished to substitute for this principle the nobler doctrine of forgiveness. Joseph's chief virtue in this story is his readiness to condone the grievous wrong done him years before by his brothers. His forgiveness, however, is neither hasty nor sentimental, but prudent. He first requires that the brothers frankly admit their wrong; secondly, that they express sorrow

or repentance for it; thirdly, that they not only profess, but that they actually begin to live upon a higher plane.

### 3. THE POINT OF CONTACT.

Hold an apple before the class. If I let go of this apple, what will happen to it? Who was the first to explain why an apple falls? When Isaac was thirteen years old, he stood lowest in his class at school. The boy who stood highest kicked him in the stomach one day, and Isaac determined to get revenge. He waited until after school, and then, amid the plaudits of his mates, gave a thorough drubbing to the other boy. Feeling that he had taken a sweet revenge and that he was something of a hero in the eyes of his fellow pupils, Isaac returned to school next morning, only to be completely mortified at finding his enemy standing at the head of the class, and he himself at the foot. He began to reflect. Because he was the better fighter, did that prove him to have been in the right? No, triumphant though he was, he had been defeated. He immediately determined, therefore, that he would seek to acquire more knowledge, and to act more nobly than his classmate. How well Sir Isaac Newton did this, history tells. In this determination, he resembled our own forefather, Joseph. We will hear today what sort of vengeance he took on his brothers.

### 4. EXPLANATORY NOTES.

Let the pupils sketch on the blackboard the map suggested in last week's lesson.

**The Model Brother.** The aged Israel, in his home in Hebron, having heard probably from travelers, that grain could be purchased in Egypt, rebukes his sons for standing idly about, merely looking at one another, when conditions demand immediate action. He is still the practical, resourceful man, ever ready to devise a means of escape from a difficult situation. He immediately sends the ten brothers into Egypt, retaining his favorite, Benjamin, who, as he supposes, is the only surviving son of the beloved Rachel.

The brothers, after a ten or twelve days' journey over the hot caravan route, arrive in Zoan, and bow before Joseph, thus unwittingly fulfilling his dreams. He could easily recognize them, because of their language and attire; but they would not know him, since he now spoke the Egyptian language, wore

the Egyptian dress, and occupied this unexpected place of prominence. Furthermore, they believed him to be dead and the ten or twenty\* years that had elapsed would effect a greater change in a lad of seventeen than in matured men. Joseph decides to retain his brothers for a while, until he has had time to outline a proper course of action in regard to them. A custom of the age demanded that he take bloody vengeance on them, and this beyond doubt is the fate which the early Semitic readers of the story would expect to befall the brothers. He, moreover, accused them of being spies. Since no two spies were ordinarily chosen from the same family, they reply, by way of refutation, that they are all sons of one man. Joseph, none the less, evidently with the purpose of forcing them to give further information about Israel and Benjamin, without his having to ask directly for it, repeats the accusation. Continuing to play his part well, he, as though he were an Egyptian, swears by the life of Pharaoh, and proposes to retain the nine brothers in prison, while the tenth is to return to Hebron to bring down Benjamin.

On the third day of their confinement, he sets before them a revised proposition. He has, in the meanwhile, seen that the test first suggested, would both inflict unnecessary hardship, and also fail in completeness. It would inflict hardship upon the numerous members of Israel's family still in Hebron; for one brother alone could not carry home grain enough to feed so many hungry mouths. The test would fail in completeness; for if Benjamin were brought down by but one brother, Joseph from this fact, could infer nothing more than that single brother was trustworthy. But the new proposition, i. e., to detain one and to send back to Hebron the other nine, overcomes both of these objections. The short imprisonment has, nevertheless, had a beneficial effect upon all ten. They see in it a just punishment for the wrong they had inflicted on Joseph, admit their sin, and impliedly, at least, express their sorrow and repentance for the distress they brought upon him, thus fulfilling two of the necessary conditions precedent to their receiving his complete forgiveness. Joseph, in overhearing their conversation, is now for the first time apprized of the fact that Reuben, back in Dothan, had interceded in his behalf. In the natural course of events, he would have retained Reu-

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\*The biblical dates are conflicting here.



ben, the eldest, as the hostage; but, in view of this unexpected information, he permits him to return and detains the second son, Simeon.

We are next introduced to a chapter in the home life of Israel. The aged patriarch ultimately yields to the inevitable and agrees to entrust Benjamin to Judah's care. Israel has lost none of his earlier diplomatic skill, for he proposes that the sons take a substantial present to the great man.

Upon their safe arrival in Egypt with Benjamin, Joseph is convinced that the brothers are worthy of being entrusted far away from home with this other son of Rachel, and that they are therefore already living their lives upon a higher plane. Thus, they had fulfilled the third and final necessary condition precedent to receiving his full forgiveness. Still, he determines to make the test more searching. He prepares a banquet for them, which honor so bewilders them that they suspect it is a part of a plot to entrap them, and hence, even before they are accused of theft, offer to make a repayment for their first supply of corn. The steward, however, reassures them and brings out Simeon, unharmed.

Again, they bow before Joseph, and he immediately breaks out a little too anxiously with the question, "Is your father well?" but seeks at once to allay any suspicion thus aroused by adding, "the old man of whom you spoke." Assured of Israel's health, he next turns to Benjamin, and is so overcome by emotion, that he can save himself only by retiring to a private room to weep. He then astonishes the brothers by showing that, somehow or other, he has secured correct information concerning their respective ages. During the banquet, he serves to Benjamin a much more elaborate meal than to the others, and since no jealousy appears in their actions, he is furnished with this additional evidence of their improved lives.

Once more, the brothers are on their homeward way, when they are overtaken by the steward, and are by him accused of having stolen Joseph's divination cup.\*

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\*The divination cup was used in the following manner: water was poured into the vessel and pieces of gold or silver dropped therein; from the circles and figures thus formed on the surface, the diviner could read the answer to his question.

So positive are they of their innocence, that they propose that, if the guilty one be found among them, he should be put to death, and the rest sold into slavery. The steward, however, agrees to hold only the guilty one as a slave.\*

Brought back to Joseph's house, Judah gives utterance to an impressive appeal, which is usually regarded as one of the finest specimens of literature in any language, and is frequently cited as an example of dignified and persuasive eloquence. He begins by paying a skilful compliment to Joseph ("You are as Pharaoh"), and then immediately proceeds to appeal to him in the name of his own dearly beloved father and brother. The impassioned plea produces an unexpected result. Joseph needs no further proof that family love has been entirely restored in Israel's household and that the brothers are deserving of complete forgiveness. Feeling that the reunion will be a matter too personal and sacred to be observed by outsiders, he dismisses the Egyptians, and makes known his identity. The brothers are at first troubled, uncertain whether Joseph now means to take vengeance on them or not. Still unable to believe what they behold, he reassures them with the words, "Your eyes see . . . that it is my mouth that is speaking to you," and kisses each in turn.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Forgiveness*.

**Questions.** Should we forgive every man his sins immediately, and expect ours to be forgiven immediately? Or should we, like Joseph, first try to lead others to confess their faults, to repent of them, and to begin to live a higher life? Carl circulates an evil report about Henry. Should Henry take vengeance on, or forgive Carl? If he takes vengeance, Carl will in turn seek his chance to get even, and the hatred between the two will be increased. Notice what the greatest Jewish philosopher, Spinoza, says on this point: "Hatred is increased by hatred and can, on the other hand, be destroyed

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\*Notice that Nemesis pursues the brothers for their wrongs, exactly as has been the case with Jacob. The brothers had forced Joseph to descend into Egypt against his will; he now forces them to do likewise. Indirectly they had caused him to be cast into prison; he has already cast them into prison. They sold him into slavery; he apparently is about to sell at least one of them into slavery and to dismiss the others without blame.

only by love." Lead the pupils to grasp the general foundation principle of forgiveness, as laid down by an ancient rabbi: Forgive thy erring brother if, by so doing, you can lead him heavenward.

**Illustration.** The Talmud tells us that Rabbi Meier dwelt in the midst of wicked neighbors. So angered was he one day at them, that in his impatience he exclaimed, "O, that God might remove them from the earth!" His pious wife admonished him thus, "Why should God remove the sinner? Why not rather the sin? Would it not be wiser to say, 'O that God would inspire the hearts of these wicked neighbors that they might become better men?'"

**Suggestion.** Let the pupil memorize Judah's plea, and declaim it either before the class or before the entire school.

## **Lesson 11. A MAN NOT SPOILED BY SUCCESS. Joseph's Loyalty to his Family.**

(Taken from Gen. 45:16-50:26.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, review Part I, and write out answers to the following questions: 1. What is the general topic dealt with in Part I? 2. What does the term Child Study mean? 3. Look over and reflect upon the paragraph headings in each chapter, read over your note book answers, and then summarize briefly the contents of each chapter. 4. Prepare a paper on some topic in Part I to be read at a teachers' meeting.

**The Material for Teaching.** Do all the work assigned in Lesson XI in the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 53-57. Ginzberg's *Legends of the Jews*, Vol. II, pp. 120-154 and 167-184, *Kent's Heroes and Crises*, pp. 143-150, Kohut's *Hebrew Anthology*, Vol. I, pp. 74-76, 79.

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 34-46. Gain a general impression of the Book of Genesis as printed in the Bible and write answers

to the following question: 1. Compare the sources, J. E. and P. in regard to their literary style and ideas about God.

## 2. THE AIMS.

In today's lesson, Joseph is pictured as the model son and the model child of the Lord. His outstanding virtue is loyalty—the loyalty of the man, most prominent in Egypt, to his family, one of the most humble in Egypt. You should aim to plant deep in the pupils' hearts the thought that a child can never outgrow his feeling of filial reverence, even though later he may, as a man, become famous for his rank or wealth or power.

## 3. THE POINT OF CONTACT.

Who are your two best friends in the world? (Mother and Father). Name one of their best friends. (Yourself.) Will they ever cease to be your best friends? Will you ever cease to be one of their best friends? Mrs. Downey was a poor widow, a washerwoman, living in a Pennsylvania city. She had a little son, named Edgar, whom she loved dearly. She decided to give him the best possible education; so, as the boy grew, she, by working early and late over her wash tubs and by practising much self-denial, earned money enough to send him through high school, and through one of the well-known American colleges, from which he was graduated with high honors. Shortly after graduation, he was talking to his mother in front of their humble home, when he noticed, coming down the street, one of his classmates from another city. Edgar turned about quickly, and started to walk away. His classmate soon hailed him with these words, "Hello, Edgar, I forgot you lived in this town. Who was that old woman you were speaking to back there?" "Oh," replied Edgar, "that was only my washerwoman." Had Edgar's education done him much good? Do you think he knew much about the way in which Joseph treated his old father? I will tell you that story now, and I hope that some day your mother and father will be glad you heard it.

## 4. EXPLANATORY NOTES.

Have the pupils again sketch on the blackboard the map suggested in Lesson 9, and add *Goshen* to the places already marked.

**The Model Son.** In such high esteem was Joseph held at court that Pharaoh of his own volition sends an urgent and most generous invitation to Israel to settle in Egypt. As soon as the almost incredible news concerning his favorite son is reported to the aged patriarch, he cannot wait to hear the end of the story. He must set out at once; it is enough for him to know merely that Joseph is yet alive. The dramatic meeting between father and son takes place in Goshen on the frontier of Egypt.

The Egyptians held all shepherds in contempt, and especially shepherds from foreign nations. What was Joseph now to do? He was, next to Pharaoh, the most illustrious man in all the land, and moved in the society of nobles and princes. Yet his family belonged to this despised shepherd class. His brothers certainly had but little right to expect social recognition from him. Will Joseph attempt to conceal the nature of their occupation or withhold the facts in the hope that his royal friends may never learn the truth? He does not hesitate a single moment for a decision. He will be loyal to his family at all costs. He immediately goes to the palace and states frankly that his brethren are shepherds. He bids his brothers to emphasize this fact in the strongest possible manner by instructing them in advance to say to Pharaoh, "*Your servants have been keepers of cattle from our youth even until now, both we and our fathers.*"

No doubt, when some of the envious courtiers heard this, they curled their lips and said among themselves, "You're not as good as we are; you are not in our social set." But Joseph's experience as a slave and prisoner had removed all pride and class distinction from his heart. He knew that all work, even the most menial, was honorable. As a result of his devoted loyalty to his family, he loses nothing, but gains precisely what he wished, i. e., permission for Israel to settle in Goshen, the richest pasture land in all Egypt, situated on the delta of the Nile, and thus readily accessible to Canaan. Moreover, he secures positions for some of his brothers as keepers of the royal cattle.

Israel, after having dwelt in Goshen seventeen years, now prepares for death. Joseph places his hand under his father's thigh (see p. 35) and takes an oath to bury Israel in the cave of Machpelah. Manasseh, the elder, and Ephraim, the

younger of Joseph's two sons, are brought before the dying patriarch to be blessed. Their father is displeased because the greater favor is shown to the younger son. What an excellent opportunity Joseph had here for paying Jacob back in his own coin by pretending, before the blind grandfather, that Manasseh was Ephraim, just as Jacob had before his dying blind father, for the sake of securing a similar blessing, passed himself off as Esau. But here again Joseph proves himself the loyal son. It was because of this blessing that later there was no tribe of Joseph, but instead the two half-tribes of Manasseh and Ephraim, of which Ephraim was the more powerful. Beyond doubt, the highest posts in the army, in society, and in state, would have been open to these two sons of the prime minister had Joseph chosen to allow them to give up their family and religion, and to become assimilated in their mother's country; but his loyalty to his father's ideals prevent such an assimilation.

After Israel's death he was embalmed according to the Egyptian custom. The process, which usually required about forty days, consisted in preparing the body internally, filling it with spices, and steeping it in a mixture called *natron* (salt and soda). Next, strips of linen covered with gum were wound tightly about the form, which was then placed in a wooden case. The quantity of linen used on a single body sometimes measured three miles in length. Many mummies embalmed about the time of Joseph are now exhibited in our leading museums; and, if Jacob's body is really buried under the Old Mosque of Machpelah, now standing in Hebron, it is not beyond the range of possibilities that his mummy may be disinterred at some future date. Evidently Joseph lost nothing by being loyal to his shepherd father; for the Egyptians mourned and expressed the deepest sympathy for the dead patriarch, Pharaoh himself sending many personal representatives to escort the corpse to Hebron. Go-ren-ha-A'-tad, later called A-bel-Miz'-ra-im, was somewhere east of the Jordan, the exact location being unknown.

**The Model Child of the Lord.** Upon Joseph's return to Egypt, his brothers begin to fear that nothing will now deter him from taking vengeance on them for the great wrong done him forty years earlier. Although they have been living in the sunshine of his favor for seventeen years, they attribute his

self-restraint merely to his unwillingness to bring further grief upon his earthly father. Knowing so little of his relationship to his Heavenly Father they send a message to him again begging forgiveness in Israel's name. Joseph once more generously reassures them, and gives utterance to some of his fundamental religious beliefs. His experience, as the model child of the Lord has taught him that God often overrules that which men call evil with good. Dwell with considerable emphasis upon the religious teaching of this lesson.

Joseph died fifty-four years later, being 110 years old, the age regarded as ideal by the Egyptians. Machir is pronounced Ma'-chir.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Theme—*Loyalty to Parents.*

**Questions.** Was there a possibility that Joseph might endanger his social position at court by bringing Israel to Egypt? Would he not have done his full duty if he had tried to satisfy his conscience by saying to himself, "My father is too old to come to Egypt. I'll send grain enough to support him and his family in Hebron?" The second paragraph of the Boy Scouts' Law reads, "A scout is loyal. He is loyal to all whom loyalty is due; his scout leader, his home and parents and country." What sort of boy scout would Joseph have made?

**Illustration.** The Talmud tells the story about a precious stone worn by the high priest which somehow had become lost. There was urgent need that a new one be purchased immediately. The messengers hastened forth and found that a young man named Damah possessed precisely the jewel that was desired. They offered him a large price for it, which he immediately accepted and retired into an adjoining room to bring forth the valuable gem. Just as he was about to cross the threshold he caught sight of his father sleeping in the room; so turning about quietly, he said to the messengers, "I cannot sell you the stone, for I would rather lose the large profit than awaken my father." Thinking that this was merely a pretext for securing a higher price, they tendered him a larger sum than at first, for they were in haste. Still the son refused. Soon, however, the father awoke; the son procured the stone and passed it to the representatives of the priest. They placed in his hand the larger sum of money and prepared to depart.

Damah, however, returned to them the difference between the second and the first amount with these noble words, "I will not enrich myself by doing my duty to my father."

**Suggestion.** Let the class act out the story of Joseph, following the suggestions given in Hale and Hall's biblical drama, "Joseph and His Brethren."

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## **Lesson 12. ISRAEL'S EARLY IDEALS. Review of Lessons 1-11.**

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 89-98, and write out answers to the following questions: 1. Discuss the meaning of the word Psychology. 2. Give illustrations of voluntary and involuntary attention. 3. State some practical methods of securing and holding attention.

**The Material for Teaching.** Do all the work assigned in Lesson XII of the *Junior Bible*.

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 47-56. Make a general survey of the Books of Exodus, Leviticus and Numbers and write answers to the following questions: 1. From what source (J. E. or P.) was the story of Passover taken? 2. Describe the Holiness Book (H).

### **2. THE AIMS.**

The object of a review is not to drill into the minds of the pupils merely the facts contained in the preceding lessons, but rather to let the class rest a moment in its ascent of the mountain in order that it may survey as a whole the various cities and fields through which it has been journeying and to behold all objects of the landscape in their proper relationship, one to the other. Let the pupils, therefore, consider these stories of Genesis as a unit, observing how one lesson grew up naturally out of its predecessor. Try to test also the result of your religious and ethical teaching, in the character and lives of your pupils. Note that the title of today's lesson is *Israel's Early Ideals*. What were these ideals? You will find them stated in the preceding pages, primarily under the heading *The Aim*; but it is possible to group nearly every story of Genesis under one ethical and religious topic, a topic most



necessary to children, *Obedience* either to superiors or to God. Further, another topic that lends unity to these stories is one in which children are likewise deeply interested, *Family Life*. Thus far, our religion had depended altogether upon families. In every case, the family had been broken up by the unworthiness of some of the children, and the future of our religion thereby seriously imperilled. In each case, also, it was a younger son that proved more deserving than the elder; and thus the biblical writer showed his disapproval of the commonly accepted law of primogeniture.

### 3. THE POINT OF CONTACT.

Hold up a Bible. What is the name of this book? (Old Testament.) What is the Old Testament made up of? (Various smaller books). How many? (Children will probably not know.) Have a pupil write the words *Old Testament* on the board. How many letters in the word *Old*? Write down the figure 3. How many letters in the word *Testament*? Place the figure 9 to the right of the 3, so as to make the number 39.\*

We have all this term been studying the first book of the Bible. What is its name?

### 4. METHODS OF REVIEW.

**Oral Review.** Put various questions to the class in accord with the *Aim of the Lesson*.

**Picture Review.** Secure with the assistance of your class various pictures and maps illustrative of the stories of Genesis. Call one pupil before the class and place in his hands some sort of a vessel, saying, "Let us pretend that this is Joseph's divining cup. What was such a cup used for?" (Often to tell people's fortunes.) Place the maps and pictures in the vessel, mix them around and say, "Come forward, one at a time, and draw your fortune out of this cup." After each pupil has returned to his seat, he is to arise and tell everything he can about his picture or map. If, for example, he has drawn Bloch's picture of "Rebecca and Eliezer," he is to tell where the servant came from, why he came, whence he was going, what he has tied on the camels' backs, how the girl hap-

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\*The Old Testament of the Jews in English, like that of the Protestants, contains 39 books. If you wish to speak of the New Testament, you might similarly show that it contains 3x9, or 27 books.

pened to pour the water, the name of the village in the distance, the result of the journey, etc. The pupil to whose lot a map has fallen is to point out the places on it, mentioned in these eleven lessons, and tell what occurred there.

**Examination.** Give the pupils a test, written if possible, and mark their papers with care. Examine their written work in the *Junior Bible* and grade them on accuracy and neatness.

### 5. SOCIAL GATHERING.

This is a good time to invite the pupils to your home. Let them play some of the games suggested above, and act out some of the Bible scenes, already presented in class. Further, you might play the game called "Hidden Thoughts." Stand before your guests and say, "I am thinking about a boy, who was obedient." The children then in turn have the right to ask five questions, possible to be answered by yes or no; such as "Did he deceive his father?" "Was he sold into slavery?" The one who guesses the correct answer is allowed to give the next hidden thought. It might be well for the teacher to write these hidden thoughts on slips of paper in advance and pass them to each child in turn; for the children, if left to themselves, may make their hidden thoughts too obvious.

The boys and girls may be further entertained by allowing them to put together the puzzle map of Palestine or the Bible picture puzzle stories or "The Shepherd's Psalm."\*

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## Lesson 13. A MAN WHOM GOD CALLED FOR A GREAT WORK. The Training and Call of Moses.

(Taken from Ex. 1:1-4:12.)

### 1. THE TEACHER'S PREPARATION.

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 99-103, and write out answers to the following questions: 1. Define and illustrate the term, Perception. 2. What place should nature study fill in the curriculum? 3. How would you cultivate the powers of observation?

**The Material for Teaching.** Read Ex. Chap. 1-4. Do all the work required in Lesson XIII of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 58-63,

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\*This material may be secured at the Bloch Publishing Co.

Graetz's *History of the Jews*, Vol I, pp. 1-15, Ginzberg's *Legends of the Jews*, Vol. II, pp. 245-326, Kent's *Heroes and Crises*, pp. 151-169, the article "Moses" in Hasting's *Dictionary of the Bible*, Kohut's *Hebrew Anthology*, Vol. I, pp. 80-84, Shephard's *Young Folks' Josephus*, pp. 48-56.


**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 57-63. Make a general survey of the Book of Deuteronomy and write out answers to the following questions: 1. What religious conceptions dominate Deut., Chaps. 5-11? 2. What innovation did the book of Deuteronomy make concerning the proper place for worshipping the Lord? 3. Characterize the general nature of the book of Deuteronomy.

## 2. THE AIMS.

By many Moses is regarded as the greatest man in all history. His real greatness did not, however, begin to manifest itself until late in life. At the outset of his career, he showed the lack of one important quality essential to the man who aspires to be an effective instrument of God—self-control. As a young man, he made an attempt to free his people, but his violent temper mastered him and proved him, as yet, unfit for leadership. His long training in the desert thereafter gave him command over his own passions. Present the story then in such a manner as will tend to lead your pupils to exercise control over their tempers.

## 3. THE POINT OF CONTACT.

Have you ever seen a shepherd? What does he do? (Tends the sheep.) Have you ever seen a prince? What does he do? (Leads the people.) Did you ever hear of a shepherd who led the people or of a prince who tended the sheep? That is just what happened in the stories I am going to tell you today. Many years ago there was a little shepherd girl named Joan. She was unusual, for she never became angry with any one nor lost her temper. It is hardly any wonder, therefore, that one day, while walking in her father's garden, she suddenly beheld a great dazzling light as though of fire, and heard a voice coming from the midst of it, saying, "Be a good girl, master yourself and you shall soon be master of others." Filled with awe and reverence, she some days later heard the same voice commanding her: "Go, help your king (the king



of France) and free your people from English bondage." But the little shepherdess humbly and modestly replied, "I am only a poor girl, and know neither how to ride nor to lead men-at-arms." The voice answered, "Go, for the suffering of your people is great, and the angel of the Lord will guide you." Joan did go, and soon became a leader of an army that set her people free. Likewise, in ancient Egypt, was born a boy who was at first a slave, next a prince, then a shepherd, and finally the deliverer of his people.

#### 4. EXPLANATORY NOTES.

Date—about 13th Century B. C. E.

Places—Land of Goshen and Midian.

We must suppose that a period of about four hundred years has elapsed since the curtain fell on the last act of Genesis. During these four centuries, the promise God made to Israel has been fulfilled, for the seventy members of the patriarch's family have now increased to a vast multitude. Unfortunately, however, they were now reduced to slavery.\* The new king that now arose was probably Rameses II, (1292-1225 B. C. E), one of the greatest monarchs that ever ruled over Egypt. He was an eminently successful warrior, and a famous builder. Many of his buildings were constructed by his numerous slaves. We know, for example, that he founded a city called Pithon, which is about sixty miles north of Cairo; for the ruins of that city have been discovered, and we may today look upon the very walls, that were probably erected by our slave ancestors.\*\*

The fear that the king entertained that the serfs might join his enemies was not without foundation; for the slaves far outnumbered the free Egyptians. The store cities contained provisions intended primarily for soldiers, about to set out on the long march across the desert. The city called *Rameses* has not yet been located; but it is easy enough to see from whence the place derived its name. A long contest between the Pharaoh and the Lord now begins. The king's first attempt to

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\*For a full account of what was happening in Egypt during these four centuries consult Breasted's *History of Egypt*, pp. 211-501.

\*\*Let the children view these walls through the stereoscope, while you read from Forbush's *Travel Lessons on the Old Testament*, p. 77. It may be of interest to the class to know that the mummy of Rameses II has been found and is now in the Cairo Museum.

crush the Israelites was by wearing out their bodies and spirits with hard work. The Lord defeats this plan and renders the slaves even more numerous and powerful than before. The thwarted king thereupon commands that every son born to the Hebrews be cast into the river, but spares the daughters, since they could not become soldiers. The Lord again prevails by protecting and caring especially for a little boy of the tribe of Levi.

His father's name was Amram, and his mother's Jochebed. The family was probably living in Zoan and already had a little girl about 8 or 9 years old named Miriam and a little boy about 3 years of age named Aaron. Josephus tells us that the new baby was so beautiful that whenever he was carried through the streets men would forget their business and gaze in admiration at the child. When only three months old he was hidden among papyrus reeds in the Nile. These reeds grow from about six to ten feet in height, but are no longer met with on this portion of the river. From their pith, writing material was made, and our word paper is derived from papyrus.

We are told that Rameses II had 59 daughters. There is a Jewish tradition that says the Princess bathed in the Nile in order that she might be cured of leprosy, but that her condition remained unimproved until her mother's heart was touched by the crying babe. The moment she placed her hands on the child her leprosy departed. At any rate, it was not usual for ladies of rank to bathe in the river, except possibly for religious purposes. No doubt, this plan had been arranged by Miriam and Jochebed in advance, and now the mother can not only bring her babe up in safety, but is even paid by Pharaoh himself for tending to her own child, who is soon to shake the very throne of Egypt. Thus, Pharaoh is made unwittingly to defeat himself. The Hebrew word for *Moses* sounds like the words for *draw out*. When the child was grown up—probably about four years old—he was taken from his mother's house into Pharaoh's palace, and there dwelt, as a prince, for about 36 years. He mingled in the best society, learned all the arts and graces of life, met the leading men of the day, and became familiar with the methods of diplomacy. It is probable that he studied at the University of Heliopolis, "the Oxford of ancient Egypt," and may have done much reading at the library at Thebes, which contained

more than 20,000 volumes. While a boy at home, his mother had already taught him the stories we have just studied in Genesis. His imagination had been especially touched by the hopes and ambitions of the patriarchs, that Israel would some day be led back to Canaan, and become a great nation.

Somehow he now came to feel that he, the prince, was to become the leader of this great exodus from Egypt. He longed sincerely to help his people, but made a wrong beginning. Impetuous and violent in temper, he struck down an Egyptian. No wonder that God had not yet spoken to him. The man who lacks self-mastery is unfit to become a leader of others. Moses needed a further education. He had to learn first of all foresight, the ability to lay out his plans carefully in advance. He had to learn next patience and self-control. Compare Lincoln's self-restraint when, as a young man, he stood before the slave market and said, "If I ever get a chance to hit that thing, I'll hit it hard."

Because of his hot temper, Moses was compelled to flee to Midian, leaving the Israelites to toil in slavery forty years longer. Midian appears to have been the land that lies just east of the northern arm of the Red Sea. The inhabitants of this district were closely related to the Israelites. Seated at a well in that country, he lets his heart again go out to those deprived of their rights by chivalrously aiding the seven girls to water their flocks. As was the case with Rebecca and Rachel, this helpfulness at a well leads to a future marriage. Ziporah's father is here called Reuel, although his name elsewhere appears to have been Jethro. Perhaps he, like some of the other priests, had several names.

For forty years, the former prince now served as a humble shepherd in the wilderness. The out-of-door life would no doubt increase his physical vigor and make him better able to endure the severe strain that was soon to be made upon him. He also learned much more about the ways of the desert, i. e., how to secure food and to maintain life amidst the wilderness hardships. But more than this, he has now learned the lesson of humility and self-restraint, and was, at last, worthy to hear the divine voice.

A new king, Merenptah (1225-1215 B. C. E.) had ascended the Egyptian throne. It was safe now for Moses to return and to make another attempt to deliver his people. Reflecting

on this possibility, he, standing on the blazing sands of the desert, readily perceived in his excited imagination, the voice of his conscience calling to him as though from a burning bush. The shepherd turns aside from mere curiosity at first, but is immediately filled with a deep reverence. He is commanded to remove his sandals, just as an Oriental still does today before entering a mosque or other sacred place. This experience of Moses is after all not so unusual, for to those who can see, every bush is filled with the presense of God. Mrs. Browning puts the matter thus:

"Earth's crammed with heaven,  
And every common bush afire with God:  
But only he who *sees*  
Takes off his shoes."

The Lord then issues the call. The religious idea is strongly emphasized, that God beholds the suffering of his people and hears their cries of pain and will deliver them. Milk and honey are essential articles of diet, especially to Eastern agricultural races. This forgotten shepherd is to return to Egypt and gather together the leaders of Israel. Evidently, he is now planning out his work with foresight. As a man without position and influence, he is strong enough to do that which, as a wealthy prince in Egypt, he was too weak to accomplish, for now God is the source of his strength. His first request to Pharaoh was to be a mild one indeed—merely for permission to go a three days' journey into the wilderness to offer a sacrifice to the Lord. This was a natural petition in those days, when every people worshipped its own national god and could perform its own religious rites better when separated from others, and thus free from molestation. The object of the request was merely to ascertain the attitude of Pharaoh. Should he grant it, the inference would be that he was well disposed toward Israel and the way would then be open for further negotiations.

Moses does not now rush ahead impetuously as before, but is filled with humility and modesty. He raises four questions, only two of which are stated in the *Junior Bible*. First, he asks, "Who am I, that I should go unto Pharaoh?" Next he asks that since the Israelites have heard the names of so many gods in Egypt, by what name shall the real God be called? Thirdly, how will he convince the people that the Lord has actually spoken to him. In answer to this objection, Moses

is given the power of performing three signs—that of changing a staff into a serpent and this back again to a staff; that of making his hand leprous and whole again; and only in case neither of these two signs is believed, that of changing the water into blood. The fourth objection is contained in the words, “I am not eloquent,” for the ancient Hebrews evidently placed a high value on oratorical ability. The Lord overcomes this objection by answering, “I will be with thy mouth, and teach thee what thou shalt speak.”

## 5. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—*Self-Control.*

**Questions.** What happens to a train filled with passengers if the engineer loses control of the engine? What happens to an army if the general loses control of the soldiers? What happens to a man if he loses control of his feelings? Milton and George could play baseball equally well. Every time one of the boys on the nine made a misplay, Milton would fall into a rage, grow red in the face and storm about. George would remain calm and point out the way of correcting the error. At the end of the season which boy do you think was elected captain of the nine? Why?

**Illustration.** The rabbis tell a story of Alexander the Great, the over ambitious conqueror of the world. During one of his invasions, he happened upon a stream, the waters of which were so sweet and fragrant that he said, “Surely, this river must flow through some rich and happy country. Thither will I ride alone, where no mortal has ever been before me.” Following the course of the stream, he finally reached the gates of Paradise, and demanded admittance. “Thou canst not enter here,” exclaimed a voice from within; “this is the gate of the Lord.” “But,” replied Alexander, “I am a royal prince, the master of all the earth.” “Aye, but none can enter here except he be master of himself.” “Bestow on me then some token that I might show to the astonished world that I have ventured even to the gates of Paradise.” “Here,” said the voice, “take this. One glance at it will teach you more wisdom than thou hast yet learned from all thy instructors.” The mighty monarch seized the gift, and rode at full speed to his tent to examine it. To his keen disappointment, he found the package contained but a human skull which in a violent temper and



hot rage, he hurled to the ground. His wise men picked it up, placed it on the scales, and found that it outweighed all the heavy silver and gold that Alexander could place in the opposite scale. Amazed, the sages let fall a few grains of dust on the skull and it was then immediately overbalanced by the silver and gold. Then spoke the philosophers: "The eye craves for wealth and power, and would grasp such things with greed and violence, but they weigh it down. Now hide them from its vision by a few grains of dust, and we rise above greed and violence, the masters of ourselves and the commander of our feelings."

**Suggestion.** Read to the class, if the children are old enough, Moore's "Moses in the Bulrushes," in Kohut's *Hebrew Anthology*, Vol. II, pp. 751-759.

## **Lesson 14. HOW A CRUEL KING ANSWERED A JUST DEMAND. Moses before Pharaoh.**

(Taken from Ex. 4:29-6:11.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 104-109, and write out answers to the following questions: 1. State the three methods of educating the memory. 2. How would you lead children to intensify the image? 3. What danger is to be avoided in repetition? 4. How may the memory be abused?

**The Material for Teaching.** Read Ex. Chaps. 5-6. Do all the work assigned in Lesson XIV of the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, pp. 15-17, Ginzberg's *Legends of the Jews*, Vol. II, pp. 326-341, the article "Moses" in the *Jewish Encyclopedia*, Philo's *Life of Moses*, translated by C. D. Yonge, Kohut's *Hebrew Anthology*, Vol. I, pp. 82-84.

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 64-71 and write out answers to the following questions: 1. In the composition of the Pentateuch, to what century is J's narrative ascribed? 2. To what century is E's narrative ascribed? 3. In what century were these two narratives combined? 4. What was the next stage in the growth of the Hexateuch? 5. What was added to this JED composition about the fifty century B. C. E.?

## 2. THE AIM.

Pharaoh, no doubt, intended and honestly believed that the decrees he was now issuing against the Israelites, would advance the welfare of Egypt. So fixed was he in his own ideas, that it probably did not even occur to him that he was acting most cruelly toward his slaves. His view was limited to only one-half the problem—the inherited rights of the Egyptians. How different would have been his conduct had he but appreciated the other half of the problem—the intense suffering of the Israelites. Use this lesson, therefore, to teach the children to examine a question from every point of view—to put themselves in the position of the other man.

## 3. THE POINT OF CONTACT.

Have you ever been sick? Did the doctor prescribe bitter medicine for you? Did you want to take it? But now look at the question from the doctor's point of view. The first Englishman to engage in the American slave trade was Capt. John Hawkins, who sailed the seas in the days of Queen Elizabeth. He was excessively cruel, and by his severity broke the heart of many a poor negro. Yet accustomed to look at slavery only from his own angle of vision, he, far from imagining that any of his acts were harsh or unkind, believed himself to be a very good and truly religious man. While engaged in the nefarious trade, he drew up a list of rules for the guidance of his sailors. Two of those rules read, "Serve God daily," and "Love one another." Now, the trouble with Pharaoh in ancient Egypt was that he did not, for even a moment, look at slavery from the point of view of the Israelites, and thus he brought a great calamity upon the land he was trying to serve.

## 4. EXPLANATORY NOTES.

*Date of Events*—About 1225 B. C. E. (?)

*Places*—Land of Goshen and Capital of Egypt (Tanis?)

*Pharaoh*—Probably Merenptah (1225-1215 B. C. E.)

The shepherd Moses, having returned to the land of Goshen, quickly rises to a place of leadership among his brethren; for they, at once, recognize him as a man who speaks with the authority of God. He begins one of the most significant pieces of work ever accomplished, first, by calling a meeting of the chief men, and recounting to them his experience on Horeb. Then, after winning the confidence of the people, he goes direct to Pharaoh with the request that the Israelites be permitted

to observe one of their holidays in the wilderness. Just what holiday this was, we do not know, but whatever the festival, it was probably later absorbed by the Passover. Before a subject could speak to Pharaoh, it was necessary that he comply with numerous ceremonies, similar to the religious rites which a devout worshipper observes before entering into the presence of God.

Although the king heard the words Moses was speaking, he did not take the trouble to appreciate their significance. He did not recognize what a tremendous force the word of God was to the Israelites, i. e., he failed to get their point of view. He, without much concern, interpreted Moses' request as a sign merely that the slaves were lazy and had so much leisure on their hands, that they were planning to make a three days' excursion into the wilderness. So dismissing Moses, he summoned his taskmasters and commanded them to lay additional burdens on the Israelites. It may be merely a coincidence, but it is none the less a remarkable fact, that the bricks found by Naville in the ruins of Pithom (Ex. 1:11), a city probably built by our ancestors, are in the lower courses well made and contain an abundance of chopped straw, but in the courses higher up, are poorly made, the straw being long and scanty, and, in the top courses, the bricks contain no straw at all, but as a substitute therefor, sedges, rushes and water plants are found.

The Egyptians were very efficient brick-makers. On some of the monuments are inscribed pictures of Asiatic slaves making bricks in Egypt and those pictures bear witness to the accuracy with which this industry is described in the Bible. The real work was done by the mass of Israelites. In command of these were the overseers, who likewise were Israelites, and who, in turn, were subject to taskmasters of Egyptian birth. Each overseer was responsible for a certain quota of bricks per day; and, unless the full number was promptly forthcoming, he was liable to undergo severe corporal punishment at the hands of the taskmaster. Mr. E. G. Acheson of Niagara Falls, while searching for the best clay to make crucibles, read this chapter of Exodus, then ordered his men to boil some straw and mix it with clay and found this process not only quicker in its results, but far superior to the one previously used.

Even the piteous appeals of the overseers are treated lightly by Pharaoh, and again he fails to place himself in the position of others. As they, disappointed, were leaving the palace, they meet Moses, who although no doubt expecting their repudiation, purposely placed himself, true leader that he was, in their way. He receives their reproaches in silence, showing how thoroughly he had now learned to control his own feelings. Upon their departure, he immediately turns to pray to the Lord, seeking for further light on the inscrutable ways of God. He receives the assurance that the day is near, when Pharaoh will not only let the Israelites go, but will even drive them forth with his own hand.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Looking at Things from Another's Point of View.*

**Questions.** Why did the Egyptians dislike all foreigners? Why do many people look down upon the Negro or the Chinaman? What is the basis of this prejudice? (A failure to understand other men or appreciate a point of view different from our own.) What are some of the dangers of this failure? (It makes men intolerant.) How would you criticise this statement? "It is just for the true believers to persecute the false believers; but it is unjust for the false believers to persecute the true believers."

**Illustration.** Rabbi Nahum, says the Talmud, was blind, crippled in body and unable to use his hands and feet. Perplexed at his affliction, his disciples once said to him, "Master, since thou art so good a man, how comes it that Providence has sent this visitation upon you?" "I will tell thee," replied the rabbi, "I was once travelling along the highway, with three asses well laden with provisions, as a present to my father-in-law. A beggar accosted me with these words, 'I am dying of hunger, give me to eat at once.' Intent upon my own business, I did not stop to understand what he was saying, and a few moments later, he dropped dead at my feet. I then threw myself upon his body and exclaimed, 'Oh, ye eyes that would not see, as saw the eyes of this man, may ye be deprived of the light of day. Ye hands that would not render relief, may you wither away. Ye legs that would not render assistance, may

you be deprived of your swiftness.' As I said, so it happened. And it is well that I am now thus afflicted, for I trust that my present plight will teach you always to look at the condition of another man through his own eyes."

**Suggestion.** Write the letters P H A R A O H in capitals, one letter under the other on the board, and gradually in the course of the hour let the initials of his name stand for what he did not do, but what he should have done, thus:

Promptly  
Help  
Another  
Rise  
And  
Overcome  
Hardships.

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## **Lesson 15. THE RESULT OF BEING CRUEL. The Plagues Which Came Upon the Egyptians.**

(Taken from Ex. 7:8-12:34.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy*, study pp. 110-115, and write out answers to the following questions: 1. When is the better time to offer explanations of difficult allusions to the children, before or while telling the story? 2. What value have pictures in cultivating the imagination? 3. How would you teach a boy to show kindness to animals?

**The Material for Teaching.** Read Ex. Chaps. 7-12. Do all the work assigned in Lesson XV in the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, pp. 15-17, Montefiore's *Bible for Home Reading*, Vol. I, pp. 63-65, Ginzberg's *Legends of the Jews*, Vol. II, pp. 341-375, Kent's *Heroes and Crises*, pp. 169-178, Kohut's *Hebrew Anthology*, Vol. I, pp. 84-90. For material on Passover, consult Morris Joseph's *Judaism as Creed and Life*, pp. 161-169 (second edition).

**The Old Testament.** In Moore's *Literature of the Old Testament*, study pp. 72-78. Make a general survey of the Book of Joshua and write out answers to the following questions: 1. What is the subject of the book of Joshua? 2. Point out the difference in the two versions of the capture of Jericho? 3. What is the importance of the fact that Joshua's farewell address was derived from E.?

## 2. THE AIM.

The central theme that pervades the early chapters of Exodus consists in exemplifying the insane folly of man in daring to oppose the will of God. Throughout these chapters is described a contest between the mightiest monarch on earth, supported by unmeasured wealth and an innumerable army, against a humble shepherd who none the less is the champion of God. So powerful was the earthly monarch that, if any human being could ever have won in opposition to the Divine Will, that being was Pharaoh. The story illustrates the thought contained in Ps. 119:9, "It is better to trust in the Lord than to put confidence in princes." Use the lesson to teach the children that every time they do a wrong, they are, in so far, opposing the will of God.

## 3. THE POINT OF CONTACT.

Hold up a picture of the ruler of your country and tell some story about him. Have you ever seen a president or a king? The president of the United States is one of the most powerful men in the world; and yet, would it not be a piece of insane folly even for him to attempt to oppose the Divine Will? A few years ago, President McKinley was visiting an exposition in Buffalo, N. Y., when a half-crazed man, carrying a revolver, made his way through the crowd, and as the distinguished guest extended his hand in friendly greeting to the stranger, the man pulled the trigger of the gun, mortally wounding the President. A few days later, when McKinley was closing his eyes in death, he uttered these, his last words, "God's will, not ours, be done." Here was a mighty ruler of a mighty people who fought on God's side. Not so with a mighty ruler of ancient days—the Pharaoh of Egypt. I will tell you how he contended against God and lost.

#### 4. EXPLANATORY NOTES.

*Date of Events*—About 1224 B. C. E. (?)

*Places*—Egypt and its capital (Tanis?)

*Pharaoh*—Probably Merenptah (1225-1215 B. C. E.)

In presenting the lesson, keep in mind the following facts: 1. That the plagues are not miracles, but merely heightened descriptions of events and of phenomena, that occur likewise nowadays naturally and frequently in Egypt. There is a certain logical and chronological order in which one plague follows another. These visitations are usually regarded as ten in number: 1. Nile-water turned to blood; 2. frogs; 3. gad-flies or lice; 4. dog-flies; 5. murrain on cattle; 6. boils; 7. hail; 8. locusts; 9. darkness; 10. death of first born. But some of these are so closely associated with others that in the *Junior Bible* only seven distinct plagues are described, those of the dog-flies, the boils and the darkness being really only different aspects of other plagues are, for the sake of avoiding monotony, absorbed in the other seven plagues. 2. That the two chief purposes of the visitations are to teach Pharaoh that the Lord is God, and that the Israelites have the right to worship Him in their own way. Note how persistently Moses throughout clings to these two fundamental doctrines. 3. That Pharaoh at first shows himself utterly unsubmitive to these teachings, but as the afflictions multiply, he reveals a tendency to compromise, then to yield, and finally completely to surrender and acknowledge defeat.

**The First Battle.** The parties are Pharaoh and God's champion, Moses, who has now learned to be complete master of himself. The question at issue is whether or not the Israelites shall have permission to go into the wilderness to worship God. Moses had already asked in vain for such permission (See Lesson XIV). He now repeats his petition and warns the king clearly of the dangers attendant upon a refusal. None the less, Pharaoh does refuse, and to prove to him that the Lord is God, the waters of the Nile are made to become foul, or red, like blood. Toward the close of summer, usually in July or August, the Nile still carries down with it from the Abyssinian mountains marl which so colors the waters that they resemble blood, and the river is at such times called by the natives the "Red Nile." Pharaoh ignores the visitation, espe-

cially since the Egyptians devise other ways of securing drinking water.

**The Second Battle.** Moses now patiently asks a third time for permission for his people to worship God in peace, and again fully forewarns Pharaoh of the penalty flowing from the rejection of his petition. The plague of frogs is the result. Usually about September of every year the inundation of the Nile brings with it myriads of these creatures. Naturally when the waters of the river were befouled, the slimy little animals would creep upon the land and render the day and night hideous with their monotonous croaking. Pharaoh now takes notice of this somewhat more serious affliction; and, since he knows of no other way out of the difficulty, invites Moses to a conference. Israel's leader expresses his willingness to put an end to the plague; but, fearing lest it be said that the frogs withdrew of themselves, and remembering the prime object of the visitation was to prove to Pharaoh that the Lord is God, Moses asks the king to set the exact time when he wishes these bothersome little animals removed. As Pharaoh said, so was it; but the impression made on him by even this extraordinary event was only temporary.

**The Third and Fourth Battles.** The plagues of the gad-flies (or lice) and the dog-flies are treated together in our text. Moses' entreaty being again rejected, swarms of gad-flies become a pest in the land. The annoying insects are especially numerous in Egypt during the month of October; and it can readily be seen how millions of these flies could be bred on the decaying bodies of the dead frogs. A new method is now called into use to convince Pharaoh that the Lord is God; for Goshen, where the Israelites dwell, is to be exempt from the plague. These accumulating events begin now to demand the more earnest attention of Egypt's mighty lord. He expresses a desire to compromise with Moses; for he will give permission to the Israelites to worship, not, however, in the wilderness, but within Egypt's own boundaries. Moses rejects this compromise on the ground that the Israelites might sacrifice animals which the Egyptians abhor, i. e., they might offer up a calf or a goat, both of which were regarded as sacred along the Nile, and the natives, therefore, might stone to death the followers of the Lord. Pharaoh then comes forward with another proposition. He will let Israel depart, but only for a



short distance, not for a three days' journey. These four plagues show that the king is learning his lesson all too slowly; for as soon as the gad-flies are removed, he cancels even his previous attempt at a compromise.

**The Fifth and Sixth Battles.** The plagues of the murrain (or the pestilence) and the boils are also treated together in our text. Such diseases are common in Egypt during the months of November and December. It is natural to suppose that the flies bred on the dead frogs would convey infectious diseases to every animal they stung. To inculcate even more emphatically than heretofore the lesson that the Lord is God, Moses now combines the two previous signs of this truth, by announcing in advance both the exact time for the beginning of the plague and the fact that the Israelites would be spared. Since, of course, Goshen had been exempted from the pestilence of the flies, it would likewise escape from the diseases carried by these flies. Still Pharaoh fails to read God's message in these events.

**The Seventh and Eighth Battles.** The plagues of the severe storm and darkened sky are probably two aspects of the same occurrence. While such destructive hail and heavy thunder are not common in Egypt, they are likely to occur especially in the month of January. Goshen again escapes this electrical storm. By this time the haughty Pharaoh has been reduced to penitence. He now admits that he has sinned and the Lord is right; but his motive is not deeply religious, for he merely seeks relief from the "mighty thunderings and hail." Moses knows that the royal promise to let Israel go is meaningless, but none the less brings the storm to an end with the purpose of once again impressing Pharaoh with the Lord's power.

**The Ninth Battle.** Pharaoh's obstinacy now brings on him and his country the plague of locusts. These insects migrate into Egypt especially from Nubia, often carried thither by the wind, and sometimes are so numerous as to cover the ground to the depth of several inches. The present invasion may have occurred in March. Ambassador James Bryce in his *Impressions of South Africa* writes: "The whole air to 12 or even 18 feet above the ground is filled with the insects—a host of which there is no end." The situation has now become so alarming that since Pharaoh will not act, his servants, or, as we would say, his ministers, petition their master to let Israel

depart, lest all Egypt be ruined. Pharaoh is now willing to negotiate in earnest. He asks of Moses how many desire to make the journey into the wilderness. Moses replies that all the people, together with their flocks, are to go. This the king refuses; but again comes forward with a compromise that only the men depart, since they alone could fulfill all the requirements of the festival. Moses stands by his original terms and the interview ends abruptly.

After the locusts, however, had actually begun their work of devastation, Pharaoh repents more deeply than before. In haste, he invites Moses to another interview, admits that he has sinned against the Lord by continuing to be stubborn hearted, and against Moses by having driven him from the palace. Pharaoh seeks forgiveness, and a west wind arises that carries the locusts to the sea. This is a common fate met with by these insects. Although the plague has now ended, Pharaoh nevertheless continues his negotiations, but he is not through with temporizing. He is ready to grant now more than before and proposes that all the people depart, but that they leave their herds behind. Moses replies that not only will they take their cattle with them, but that Pharaoh himself must present additional animals to Israel for the sacrifices and burnt offerings. The demand so angers his Highness that he again drives Moses from him, and threatens him with instant death should he ever show his face in the palace again.

**The Tenth Battle.** Pharaoh has shown himself unsusceptible to learning by a milder form of discipline, so the Lord is now obliged to inflict upon him and his people the most grievous of all the calamities, the death of the first born. This plague, as the Bible itself tells, took place in Nisan (March-April). Moses instructs Israel how to escape from this visitation. That very midnight, without even waiting for dawn, Pharaoh, despite his previous threat against the life of Moses, summons the leader of Israel and bids him lead forth in haste not only all the people, but likewise all their flocks and herds. We are told in the Bible that the Egyptians were so ready to assist Israel in this departure that they bestowed on them numerous presents of silver and gold, no doubt in part payment for past unrewarded services, and in part also as a remuneration for the property which the departing Israelites necessarily left behind.

## 5. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Submission to Divine Will.*

**Illustration.** Onkelos, or rather Aquila, as his name was originally spelt, was a little pagan boy living in Greece many centuries ago. When he grew older he was converted to Judaism, and became most scrupulous in the study and in the observance of his new religion. He soon wrote a paraphrase of the Pentateuch called the Targum of Onkelos, and became so famous that the Grecians wished to regain him for themselves. Upon his refusal to return to them, they sent a troop of soldiers to take him. When the soldiers arrived, Onkelos said to them, "I am willing to return with you in peace, providing you first let me tell you something about the Bible." The soldiers replied indifferently, "All right, go ahead, but be quick." The learned man began to tell them of some of the heroes about whom we have been studying, with the result that the soldiers themselves became converts and remained with Onkelos. The Grecians, at home, surprised at the outcome, sent a second company of men, but these likewise became proselytes. Enraged, they sent a third deputation, but this met with a similar result. In desperation, they sent a fourth group of their most trustworthy soldiers, giving them strict orders to gag Onkelos and not to permit him to utter a single word. The soldiers entered the house of the famous man, and before he could open his mouth, securely gagged him and started to drag him forth. As they were pulling him over the threshold, they noticed that he raised his hand to touch an odd looking metal tube that was fastened to the upper right-hand door posts. Curious to know the meaning of this strange movement, they decided to take off the gag for only a moment, and to ask Onkelos for an explanation. "That," he replied, "is the mezuzzah, and it reminds the Jews of the time when they sprinkled the blood of the lambs upon their dwellings." The Grecian soldiers, now curious to learn more about these wonderful events, asked further questions, and, in the end, likewise themselves became Jews. The Grecians at home, now convinced of the futility of opposing further the Lord's will, left Onkelos alone in peace.

**Suggestion.** Read to the class Ps. 105.

## **Lesson 16. HOW GOD CARED FOR THOSE WHO TRUSTED HIM. The Escape of the Hebrews from Egypt.**

(Taken from Ex. 12:37-15:2.)

### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 116-121, and write answers to the following questions: 1. What is the duty of thought? 2. Into what common errors of reasoning do children fall? 3. Name one important difference between the inferior and the true teacher?

**The Material for Teaching.** Do all the work required in Lesson XVI of the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, pp. 17-19, Montefiore's *Bible for Home Reading*, Vol. I, pp. 65-73, Joseph's *Judaism as Creed and Life*, pp. 161-169, Kent's *Heroes and Crises*, pp. 179-184, Ginzberg's *Legends of the Jews*, Vol. III, pp. 5-36, Kohut's *Hebrew Anthology*, Vol. I, pp. 90-100, the article "Passover" in the *Jewish Encyclopedia*, Shepard's *Young Folks' Josephus*, pp. 59-66.

**The Old Testament.** In Moore's *Literature of the Old Testament* study pp. 79-89, make a general survey of the book of Judges and write answers to the following questions: 1. What is the general scheme of history followed by the author of the book of Judges? 2. From what sources did he derive his information?

### **II. THE AIM.**

Perhaps no event in all history ever cast a greater influence over a nation than did the crossing of the Red Sea over our forefathers. Israel has never forgotten her deliverance from political and religious bondage to political and religious liberty. The very first commandment of the Decalogue constantly reminds us of this deliverance. We are bidden to observe the Sabbath and the Passover, to show kindness to strangers, justice to slaves, and generosity to the poor, out of gratitude for this liberty. Such was the significance of the escape from Egypt to our forefathers, and a like message should the teacher make this lesson convey to her pupils; namely, thankfulness

for our religious and political liberties, a thankfulness to be manifested in our conduct.

### III. POINT OF CONDUCT.

How many of you have ever been at the seashore? Of course, then, you've watched the tide ebb and flow. What causes this ebb and flow? At first, perhaps, it seems very hard for some of us actually to believe that the moon, thousands of miles away, so attracts the waters as to make them follow her in her course. Would you call that a miracle? It is certainly easier for us to see how a very strong wind could drive waters back a long distance. For example, in 1738 when the Russians were trying to capture Crimea, they were prevented from advancing by the waters of the Putrid Sea. A violent wind then arose, and drove the waters back so far that the Russian army crossed safely into Crimea and captured the country. But God once used a strong wind to help our own fathers in even a more remarkable way.

### IV. EXPLANATORY NOTES.

**Date.** The month of Abib, later called Nisan (March-April), about 1220 B. C. E.

**Place.** Goshen and the district lying eastward to the Red Sea.

Picture a family of Israelites consisting of a father, mother and two children, sitting at home in their little Egyptian hovel, having just finished the very first Passover meal, and anxiously awaiting the order to depart. Late at night, the word sweeps along like wild fire from hut to hut, that Pharaoh has at last given Moses permission to lead the people out of bondage. Various members of the family quickly gather together their few belongings, wrap the still unleavened bread in bundles of clothes fastened upon their backs, and hastily set out, driving a few sheep and cattle before them. Compare Goshen to an open fan, the ribs of which meet at Rameses. This place is near Succoth, although not printed on the map in Lesson XVI. Along these ribs or highways are hurrying vast multitudes of slaves to meet at Rameses, the rendezvous appointed by Moses.

Their number, we are told, was 600,000 men. Some think this must be an exaggeration; for 600,000 men would imply

about 2,000,000 people, a population far too vast to be supported either in Goshen or in the desert. The Hebrew word *eleph*, here translated *thousand*, also means *family*. Hence, some think that the fugitives numbered only 600 families. The "mixed multitude" that went up with them probably consisted of camp followers and other serfs who now likewise made a dash for liberty.

The people, having assembled at Rameses, the leaders lost no valuable time in discussing which of the several roads to take; for God himself had prepared a distinct method of marking out the course of the journey. This method calls to mind the manner in which the Arabs still travel in the desert. The leader carries a brazier filled with burning coals made visible many miles away by its flame of light by night, and by its heavy cloud of smoke by day, so that even the distant straggler can with ease follow the caravan route. No sooner had the Israelites departed than Pharaoh began to recognize their real value to his country; for the work on his pyramids and numerous public buildings immediately came to a standstill. Untaught even by the ten plagues to be true to his promise, he now starts in pursuit of the fugitives.

Our slave ancestors, untrained in battle, the Red Sea in front and an irresistible army in the rear, were indeed in most perilous straits. Their exact position cannot now be definitely located; partly because the shore of the Red Sea has changed very much since the days of Moses. Geologists tell us that in prehistoric times, the Red Sea extended all the way to the Mediterranean, probably along the course of the present Suez Canal. Since then, the land has been gradually rising, so that, in the time of Moses, a shallow body of water probably connected the northern arm (the present Gulf of Suez) of the Red Sea with the Bitter Lakes. These lakes, although their name is not printed, are shown on our map directly north of the Gulf of Suez. The position of the Israelites was probably on the west shore of what used to be this connecting body of water, but what is now dry land.

At this critical juncture, the fickle people turned against their leader, and hurled bitter questions at him, saying sarcastically, "Did we not tell you, before we left Goshen, that it was better for us to serve the Egyptians than to die in the wilderness?" If the Israelites had ever actually spoken thus to Moses in Goshen, the Bible contains no record of the conversation. But

the leader's faith in the Lord was equal to the occasion. Pharaoh decided to camp overnight, and to take the runaway slaves back with him in the morning. In the meantime, however, a violent east wind arose, and drove the shallow waters back a great distance. Moses is quick to take advantage of this most fortunate circumstance. He orders the people at once to advance, under the cover of the darkness, over the former sea bed. In the morning watch, the Egyptians start in pursuit, probably not noticing that the wind is gradually dying down and the waters returning to their natural place. Soon, however, the wheels of their chariots become entangled in the mud. Convinced now, that the Lord is fighting against them, they turn to flee; but too late, the flood immediately overwhelms them.

There are numerous parallels in secular history, beside that already mentioned under the Point of Contact, to the phenomenon described in the text. Thus, the United States government has been conducting experiments on Lake Erie, and has ascertained that a very strong west wind lowers the waters at Toledo  $7\frac{1}{2}$  feet. Further, General Tullouch recently observed that the waters of Lake Menzaleh at the entrance of the Suez Canal, were driven back as much as seven miles by a west wind. The fact that God thus delivered Israel by natural means enhances, rather than diminishes, the significance of the occurrence. The Egyptian pursuit began in the "watch before the dawn." The Israelites were accustomed to divide the night from 6 P. M. to 6 A. M. into three watches of four hours each, so that the morning watch would extend from 2 to 6 A. M. It is quite likely that Merneptah (if he were indeed the Pharaoh of the Exodus) did not lead his army in person, but, as seems to have been his custom, placed his generals in actual charge of the chariots. At any rate, he was probably not drowned in the Red Sea, for his body was recently found in Egypt, bearing a scar on the head, which may have resulted from a blow that caused his death. One of his inscriptions mentions the name of Israel—the first reference in secular history to our fathers as a people.

Now that the slaves were free to go where they pleased, and to worship as they pleased, the very first thing the leaders and people did was to sing a song of thankfulness and gratitude to God for thus bestowing on them their liberty. It required hard experiences, such as this deliverance, before God could

teach every man to feel in his heart, as well as to sing with his lips, the truth that "The Lord is my strength and my song." Do you feel it?

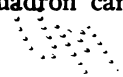
## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Theme—*Gratitude for our Liberties.*

**Questions.** What great American holiday does Pesach remind you of? (Fourth of July.) Why do we as Americans celebrate the Fourth? (To commemorate the gaining of our political liberty.) Why do we as Jews observe Pesach? (To commemorate the gaining of both our political and religious liberty.) The great question for us to answer is, How are we using this liberty? The first thing Moses did after freedom had been assured was to sing a song of thanksgiving unto the Lord, and as soon as possible thereafter, to teach the people to live up to the Ten Commandments.

**Illustrations.** Some Jewish immigrants are so misusing their American freedom that they, in this new land of liberty, commit crimes and give up their ancestral religion. Not so, however, with Solomon Rubovitz. Solomon sailed to the United States aboard the steamer that carried the first ship load of immigrants to Galveston. The mayor of that city was at the dock to meet the new arrivals, and to deliver an address of welcome to them. No sooner had he finished speaking than Solomon, to the surprise of all, came forward, and in fairly good English replied to the words of greeting thus: "In the tyrannical land from which we have just come, the Burgomaster, far from welcoming us, would have driven us from the market place with clubs. We already see what American liberty means, and we shall repay you for this liberty with lives of noble worth."

Just before the Egyptians began their attack on the Israelites, Moses said to his frightened people, "Fear not, the Lord will fight for you." Do military leaders today place the same trust in the Lord that Moses did? On May 1, 1913, a group of naval officers met in Washington to celebrate Dewey's victory of Manila Bay, as a result of which battle, the Philippine Islands were freed from Spanish oppression. Admiral Dewey thus addressed the officers: "I shall never forget how, when the battle was over, the six captains of the squadron came





aboard the Olympia, and I asked them one at a time, 'Well, how are your men?' When they answered, 'Not a hurt,' 'Not a wound,' I exclaimed, 'Well, gentlemen, a Power higher than ourselves fought this battle for Philippine liberty today.'"

**Suggestion.** Read selections from the Hagadah to the pupils, and explain the ceremonial customs connected with Pesach. While the pupils are viewing Underwood and Underwood's stereograph No. 3231, "Passover as Celebrated by the Samaritans," relate to them the description of this scene as given in Forbush's *Travel Lessons on the Old Testament*.\*

## **Lesson 17. WHAT GOD REQUIRED OF HIS PEOPLE.**

### **The Ten Commandments Given to Moses.**

(Taken from Ex. 15:22-16:1; 19:7-20:17; 34:27, 28.)

#### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 122-127, and write answers to the following questions: 1. Specify some motives that are of value in cultivating the will. 2. Should prizes be awarded in the religious school? Reasons for answer. 3. How would Prof. James treat the "balky" child?

**The Material for Teaching.** Do all the work required in Lesson XVII of the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, pp. 19-24, Montefiore's *Bible for Home Reading*, Vol. I, pp. 73-104, Ginzberg's *Legends of the Jews*, Vol. III, pp. 36-106, Kohut's *Hebrew Anthology*, Vol. I, pp. 100-108, Kent's *Heroes and Crises*, pp. 185-198, article "Decalogue" in the *Jewish Encyclopedia*, article "Sinai," Hastings' *Dictionary of the Bible*, Shepard's *Young Folks' Josephus*, pp. 66-80.

**The Old Testament.** In Moore's *Literature of the Old Testament* study pp. 90-98, review in outline the books of Samuel, and write answers to the following questions: 1. Summarize the contents of I Samuel. 2. What is the historical value of the books of Samuel?

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\*For the full list of stereographs prepared by Underwood and Underwood to accompany the *Junior Bible*, see appendix.

## II. THE AIM.

Strange as it may at first seem to us, primitive religions did not demand a moral life. The gods lied and stole; and both priest and people were inclined to become like their gods. Nay, even the dieties themselves sometimes cunningly plotted with mortals to overthrow rivals, both human and divine. The early religion of Egypt was not far different from that among most primitive peoples. It was the great work of Moses, however, to connect religion with morality, to show that God demanded, not so much a certain kind of belief, or a certain method of worship, as he did a certain line of conduct. Moses struck this new note in religion when he delivered to Israel the Ten Commandments. Use this lesson, therefore, to teach your pupils that the primary element in Judaism consists in right doing.

## III. POINT OF CONTACT.

Are you a boy scout? A camp fire girl? Have you ever attended a summer camp? If so, you have probably taken a long tramp, or an all night hike. Life is pretty hard sometimes on those long hikes when your feet are sore from walking, when you are hungry but can get no food, thirsty but can find no water, and your bones ache from the hard bed on the ground. At such times, the weaklings grumble and complain; but the boys and girls of worth put up joyfully with those hardships, and march on cheerfully to their destination. By so doing, they grow strong and learn many new things. But how would you like to take a forty years' hike through a desert and wilderness? It was just on such a journey that Moses led our fathers after leaving Egypt, and they grew strong and learned many new things during those forty years.

## IV. EXPLANATORY NOTES.

**Date.** The month of Sivan (Ex. 19:1), about 1220 B. C. E.

**Place.** Eastern shore of the Gulf of Suez to Mt. Sinai.

Israel once safe across the Red Sea, it was natural that Moses should turn to lead the people to Mt. Sinai, where he himself had first heard the voice of God coming from the burning bush. The exact location of this mountain is uncertain, some scholars maintaining that it was in Edom; but we

will remain by the traditional view, which locates it at the extremity of the Sinaitic peninsula.

But, why did Moses not lead the people directly to Canaan over the shorter and easier road running through the land of the Philistines? The answer is, because the Israelites were not yet fit from a physical, moral or religious point of view to take possession of the Holy Land. They had first to go through a hard course of training in the school at Sinai. Overwork in Egypt had rendered their bodies too weak to wage successful war at this time against the inhabitants of Canaan. Their character was too fickle, and their religion too shallow, to make them as yet capable of maintaining themselves in Palestine. They did not yet know that religion consisted primarily in right doing.

Hence, to teach them this truth at Sinai, Moses turned southward, leading the people along the eastern shore of the Gulf of Suez, first to Marah and then to Edom. At Marah, although scarcely three days had elapsed since their wonderful deliverance from Pharoah, the fickle-minded multitude held Moses responsible for the bitterness of the water. By use of a twig from a certain tree, he overcame this difficulty. The Peruvians today sometimes sweeten their water in a similar manner; and de Lesseps, the builder of the Suez Canal, declares that the Bedouin living in Sinai at the present time, use the barberry shrub for this purpose. But no one's life consists merely of hardships alone. Even the troubles of Israel had a temporary cessation at Elim, where the tired wanderers could drink the cool waters of twelve springs, and refresh themselves under the shade of the palm tree.

From thence having journeyed to Sinai, they were ordered to make solemn preparation for the most impressive scene ever enacted in human history. Lest they should defile the sacredness of the mountain by their touch, Moses was ordered to forbid them from approaching even to its base. Some believe that Mt. Sinai is of volcanic origin. At any rate, when Moses ascended its heights, it became enveloped in smoke, and a tremendous thunderstorm arose, so that the very mountain sides seemed to quake. It is only by using such an external appeal to his senses that primitive man can be made to realize the power of God. Aloft on the peak, Moses was commanded to hew out two tablets of stone and to write down the words that God spoke. He then descended the mountain, and sub-

mitted the Commandments to the elders and people. God did not impose this covenant upon Israel, but she of her own accord voted to enter into this close relationship with God. Among the Arabs a covenant between men is still today of the most binding and sacred force. How much more so, a covenant between man and God, not forced upon the people after the fashion of an oriental despotism, but voluntarily entered into by the people, after the fashion of an occidental democracy.

If you attempt to explain all the Commandments fully in one hour you will probably fail in driving home the aim of the lesson, and your teaching will lack unity. Be, therefore, content to survey the Decalogue as a whole, leaving the fuller explanation to the days either, when each commandment is committed to memory, or when the contents of a lesson illustrate such a commandment. Viewed as a whole, the Decalogue was originally much shorter than it appears in its present form; probably each commandment being at first as concise as the sixth, seventh and eighth now are. Indeed, the Bible sometimes speaks of them as the "Ten Words," and such a designation may have been a literal description of them. Possibly they were ten in number so that they could be easily counted on the fingers. At any rate, the Decalogue was short enough to be engraved on two tablets of stone, and the stones small enough to be carried by one man. No doubt the custom was followed of writing on both sides of the tablets. Prof. Keil has figured out that, if the two stones were 27x18 inches, even the one hundred and seventy-two Hebrew words now composing the Decalogue could easily be inscribed on both sides of a tablet that could readily be carried by one man.

The first five commandments deal with our duties to God; the second five, with our duties to man. The central position, one of honor, is held by the fifth, showing that the duties to parents come immediately after the duties to God; and further this is the only commandment, of the second group, in which the divine name is mentioned.

If you have time to introduce the stories about the manna and quails, study Ex. 16, and explain that the modern manna (Hebrew *man hu*, "What is it?") is a sweet juice exuded by the tamarisk tree. It flows from the bark at night during the early summer as in biblical days, often drops to the ground, and assumes the form of small white grains which however

melt as soon as the sun's rays shine upon them. The Arabs, therefore, gather the manna very early in the morning, and use it much as we use honey. Explain further, that the quails are migratory birds, and that they travel through Arabia toward Europe. They fly such long distances during the daytime that when exhausted they alight for rest at night, they can be easily caught by the hands.

## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Religion and Right Doing.*

**Questions.** Does Judaism consist merely in believing certain things? Or in worshipping in a certain way? Or in living a certain kind of life? Or do all of these things make up our religion? If the latter, which of the three is the most important? Suppose a boy says he believes in his religion and worships according to its commands, but does nothing more, is that boy truly religious?

**Illustration.** Many centuries ago, there ruled over the Armenians an unworthy king named Artasires. When his subjects could endure his acts of tyranny no longer, they appealed to the head of their church, the Archbishop Isaac, to help them remove the despotic sovereign. The Archbishop replied, "I know the king is a tyrant, but then he is also a member of the Catholic Church; I know he destroys your homes, but then he has been baptised in the holy waters; I know he is unjust, but then he worships as our church directs; I know he takes away your wives and daughters, but then he is a believer in our religion. Nay, far be it from me to remove such a deeply religious man from the throne." Do you think that many Catholics today would agree with Archbishop Isaac? Be careful not to arouse prejudice by telling this story.

**Suggestion.** Paste a map of the Sinaitic peninsula on a pine board, and have the pupils insert several thumb tacks at various places in Goshen, also one at Rameses, another at Succoth, another at the northern end of the Red Sea, at Marah, Elim and Sinai. Let a boy or girl then fasten a piece of red thread to one of the tacks in Goshen and then connect it with the one at Rameses. Then let it return back and forth until all the places are connected with Rameses, and then start

the Israelites on their journey southward to Sinai. Each week continue the thread until Israel reaches Jericho.

In the Underwood and Underwood stereographs use views numbered 10823, "Oasis of Elim," 10918, "The Traditional Mount Sinai," 10996, "Bedouin Women at Sinai's Base." Show the class a small model of the Commandments procurable from the Bloch Publishing Company.

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## **Lesson 18. TWO BRAVE MEN AND AN ARMY OF COWARDS. The Hebrew Spies.**

(Taken from Num. 13:17-14:33.)

### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 128-133 and write out answers to the following questions: 1. What is the chief office of the teacher? 2. How would you help your pupils break bad habits? 3. How would you help them cultivate good habits?

**The Material for Teaching.** Do all the work required in Lesson XVIII of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 104-110, Ginzberg's *Legends of the Jews*, Vol. III, pp. 261-314, article "Palestine" in *Jewish Encyclopedia* (pp. 479-480 only), Kent's *Heroes and Crises*, pp. 198-216, article "Kadesh-Barnea" Hastings' *Dictionary of the Bible*.

**The Old Testament.** In Moore's *Literature of the Old Testament* study pp. 99-115, review in outline the Books of Kings and write out answers to the following questions: 1. Summarize the contents of the books of Kings. 2. What new sources make their appearance in these books? 3. Why does the book of Kings devote only six verses to describing the reign of Omri, one of Israel's greatest rulers?

### **II. THE AIM.**

"Where there is no man, be thou the man," are the words of a famous rabbi. It is precisely this thought that the biblical author desired to teach to his contemporaries, when he wrote today's lesson. God and one form a majority, no matter how

many there may be on the other side. Present this story, therefore, with the purpose of arousing in your pupils the courage to dare to stand alone for the right against a multitude.

### III. POINT OF CONTACT.

Has any boy or girl here studied French? Can you tell what the word *coeur* means? Yes, *heart*, and what does *age* indicate? Yes, *having*. The man of courage is the man having a stout heart. Why was Richard, the famous king of England, called *Coeur de Leon*? To be sure, he possessed what is known as physical courage, but another Englishman, one of the greatest men of modern times, possessed a higher kind of courage, moral courage. This Englishman was William E. Gladstone. As a student at Oxford, Gladstone was sitting one evening at a table with a number of his young college friends, when one of them arose, and lifting a glass proposed that the company drink a toast in honor of something of which Gladstone disapproved. What should he have done? What he did do was this: When all the others arose and started to drink, he alone remained seated and instantly turned his empty glass upside down on the table. This simple act was one of moral courage. Why? Today we will hear how Caleb, a friend of Moses, likewise had the moral courage to dare stand alone for the right against the multitude.

### IV. EXPLANATORY NOTES.

**Date.** About the month of Tamuz (July-August), 1219 B. C. E.

**Place.** The Negeb, or South Country, the district bordering Palestine on the south. Also Kadesh-Barnea, a delightful oasis on the northern fringe of the desert, used as Moses' headquarters for the next thirty-eight years.

During Moses' stay of forty days and forty nights on Mt. Sinai, he received in addition to the Decalogue, many other social, religious and ethical laws, and also full instructions concerning the building of the Tabernacle and the Ark—all described in Exodus 20:22-40. Read over these chapters, especially 20:22-23:33 (the smaller Book of the Covenant), 25:10-22 (the description of the Ark), 26 (the description of the Tabernacle).

The wanderings in the wilderness is a lesson that presents perplexities to many teachers, because of the apparent vagueness of the biblical text. However, the subject is capable of a simple treatment. Note that during the entire forty years, Israel made only three long marches of about equal length, and likewise took three long periods of rest. The first long march was from Rameses to Sinai, a distance of about 160 or 170 miles, which a modern caravan does in nine days, but which took Israel about fifty days, hampered as she was by the cattle, the women, children and enemies. At the foot of the sacred Mount, the people remained almost a year, their first long rest.

From there they set out for Kadesh-Barnea, likewise a distance of about 160 or 170 miles, an eleven or twelve days' journey for a modern caravan, but about a two months' journey for the Israelites. This was their second long march, and in this region they encamped for about thirty-eight years, their second long rest. From Kadesh, they travelled to Moab, over a road again about 160 or 170 miles in length, their third long march, and remaining there for several weeks, took their third long rest.

Explain to the pupils that about one year has elapsed between Lessons XVII and XVIII, during which time Moses has led the constantly murmuring people from Sinai to Kadesh-Barnea (Ka'-dēsh-bār'-nēā). Kadesh, a well-watered spot, is the southern gateway to Palestine. From there could be seen the foothills, which form the natural division of the land, and which even today mark the boundary line between Turkey and Egypt. Moses was hoping that the year's experience in the desert and the schooling at Mt. Sinai, had strengthened the physical, moral and religious character of the people, sufficiently to render them fit to enter the Holy Land. Accordingly, careful military leader that he was, he selected certain men to go into the South Country, with the purpose of finding out and reporting on: (1) the character of the land—whether it was fertile or barren, whether the cities were fortified or not, whether there was an abundance of wood or not; (2) the nature of the people—whether they were strong or weak.

The spies set out about the month of Tamuz, just when the first grapes were becoming ripe. Of course, they did not all keep together—that would have been too dangerous. Perhaps they disguised themselves as Egyptian travellers, and no doubt



many a thrilling tale they had to tell to their children upon their return. Some scouted as far as a hundred miles north until they came to Hebron, that ancient city of Abraham; and there they found the clans called Ahiman, Sheshai and Yalmal, all belonging to the tribe of Anak.

Very productive was this land, and in the valley of Eshcol they cut down a cluster of grapes so large that it was found convenient for two men to carry it. Just how heavy these grapes were is, of course, unknown; but certainly, if they weighed more than fifteen pounds, it would require two men to carry them any great distance with the fruit uninjured. The heaviest bunch of grapes on record is one that weighed twenty-three pounds, five ounces, its length being two feet and its greatest width twenty-two inches. About a month later, in Ab, all the spies had returned to Kadesh, and the people were anxiously awaiting the report. There were, however, not one, but two reports—a majority and a minority report. You can well dramatize this scene, appointing one pupil to take the part of Moses, another the part of Caleb, several others the parts of the remaining spies, the class representing the people.

As for the character of the land, all the scouts agreed that the country was full of milk and honey. As for the nature of the people, all agreed that the inhabitants were strong and lived in fortified cities. A shudder passed over Israel upon receiving this latter piece of information. The majority of spies thereupon reported that the Canaanites were giants, and the Israelites in comparison, nothing more than grasshoppers. Immediately, the people became terror stricken, and started to rebel against Moses, planning to choose a new leader and to return to Egypt.

Then comes the critical moment when Caleb, defying both the other spies and the rebelling people, displays the moral courage of daring to stand alone for the right. In his short, but noble speech delivered to calm the sedition, he shows himself a man where there was no man. He declares that there is one thing the Israelites have left out of their reckoning, and that one thing is—God. With Him on our side, we will easily destroy the fortifications of Canaan, and eat up the inhabitants as though they were our bread. This minority report of course failed, but we shall soon see that God and Caleb did make a majority, for ultimately their plan succeeded.

The voice of the Lord then came to Moses, threatening to

destroy Israel with a pestilence, and promising to found a new nation, with him, instead of Abraham, as the father. But Moses, although he had good reason to pursue a different course in regard to the people who had just rebelled and plotted against him, proves his complete devotion to the children of Abraham by pleading earnestly with the Lord to show mercy toward them. He likewise possessed the moral courage to say No, to a most tempting offer.

Although Moses has prayed for the forgiveness of the people, he admits that their faithlessness requires punishment. The penalty inflicted is that Israel is condemned to wander thirty-eight years longer in the wilderness. Not one of that rebellious generation was permitted to enter the Holy Land, excepting the general Joshua, and Caleb. In Josh. 14:6-14 we read that as an old man of eighty years, Caleb conquered this very territory that now appeared so invincible to the other spies.

## V. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—*Moral Courage.*

**Questions.** 1. From where did Caleb get his moral courage? 2. Have you the moral courage to take the part of the unpopular boy or girl at school? Arthur was the only Jew at a party where a number of his friends were gathered to spend a social evening. Soon the host, James, exclaimed, "I would not invite a Jew to my home for a thousand dollars, for I have never seen an honest one." Arthur remained silent. Did he lack anything? Did his silence show him to be honest?

**Illustration.** In the days of Syrian persecution, Antiochus ordered the Jews to sacrifice swine's flesh on their altars. A large number obeyed. Finally the King's emissaries arrived at the little city of Modin to enforce the royal command. There an officer thus addressed the high priest Mattathias, "Thou art a great man in the city; come thou first and be honored with silver and gold and many gifts." Then the old man did what no man in Israel had as yet dared—defied the King and his officers. In these words did Mattathias reply, "Heaven forbid that we should forsake the Law; we will not hearken to the King's words to go aside from our worship on the right hand

or on the left." Speaking thus he struck down with his own hand the renegade who came forward to offer the sacrifice, and thus began the heroic Maccabean War.

**Suggestion.\*** How did Caleb derive his moral courage from God? Hold up a hard-tempered steel bar about 6 inches by  $\frac{1}{2}$  inch, and show the class that it has no power to attract carpet tacks to it. Now place the bar on a table, and mark one end of it to indicate the north pole. Place a strong magnet on the unmarked end, and draw it along the entire length of the steel, then lift it clear of the bar. Repeat this process about ten times, always being careful to begin at the unmarked end and to stroke in only one direction. Do likewise with the other three sides of the bar, and now show that it will attract the tacks. Explain to the class the bar looks precisely the same now as it did before, that it feels the same and weighs the same, yet by contact with the magnet some new power flowed into it. It is in this way man derives power from contact with God.

In the Underwood and Underwood views to accompany the Junior Bible let the class view stereograph No. 10922.

## **Lesson 19. THE END OF A NOBLE LIFE. The Last Deeds and Words of Moses.**

(Taken from Num. 20:14-21:26; Deut. 31:14, 15, 23, Ch. 34.)

### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 134-137 and write out answers to the following questions: 1. Mention some of the dangers of suggesting unthought of things to children? 2. How may the skillful teacher make use of suggestion? 3. What part should the library play in the religious school?

**The Material for Teaching.** Do all the work required in Lesson XIX of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 110-133, Graetz's *History of the*

\*It is advisable that the teacher try the hints offered in these suggestions before class. While they are all simple, and the material easily procurable, some teachers may prefer to use the ideas for illustrative, rather than for experimental, purposes.

*Jews*, Vol. I, pp. 24-31, Ginzberg's *Legends of the Jews*, Vol. III, pp. 314-351, 396-410, 417-481, article "Moses" in *Jewish Encyclopedia*, Kohut's *Hebrew Anthology*, Vol. I, pp. 109-126, Kent's *Heroes and Crises*, pp. 199-229, Shepard's *Young Folks' Josephus*, pp. 81-86.

**The Old Testament.** In Moore's *Literature of the Old Testament*, review pp. 7-115, re-read the questions and your answers given on these pages and write out answers to the following questions: (1) What new ideas have you derived concerning the origin and growth of the Old Testament? (2) Have these new ideas increased or decreased the sincerity with which you teach the Bible? Why? (3) Write from memory the books about which we have already studied, and in a few words describe the general contents of each.

## II. THE AIM.

Moses was a versatile man, preeminent in many fields of activity. He was a great law-giver, a great orator, a great statesman, a great religious teacher. All in all, he was a natural-born leader, possessing all the qualities essential in a master of men. Let the aim of this lesson, therefore, be to awaken in your pupils a knowledge of the elements of leadership—of leadership based upon the rendering of service to God and fellow-men.

## III. POINT OF CONTACT.

All of you, of course, are enthusiastic over football. Have any of you ever seen a Yale-Harvard game? When these two teams play in Cambridge, what is the name of the ground they play on? Yes, "Soldier's Field." Do you know why the field is so-called? Because a Harvard graduate, himself a soldier, presented it to the university in memory of six of his college mates who fought and died in the Civil War. In his presentation speech, the donor referring to his dead comrades said, "These dear friends gave their lives and all they hoped for, in the service of their country and in the service of their fellow-men in the hour of need. Not a doubt, not a thought of themselves, except to serve; and they did serve to the end, and were happy in this service." The spirit of those men was like unto the spirit of Moses. He was a true leader, because his primary aim was to serve God and man.

#### IV. EXPLANATORY NOTES.

**Date.** About the year 1180 B. C. E., beginning with the first month, Nisan. Some place the date of the Exodus about two centuries earlier than the chronology here followed.

**Places.** From Kadesh-Barnea northeast to Mt. Hor, thence south to Elath and then north through Moab.

Explain to the class that between Lessons XVIII and XIX about thirty-eight years have elapsed, although we have very scanty records of what occurred during this long interval. The people had probably remained in camp in the oasis of Kadesh, and one by one had gone to their rest. Miriam died just before (Num. 20:1-13), and Aaron a short time after (Num. 20:22-29), the march was resumed. The penalty imposed on Israel for her weakness in rejecting Caleb's report rendered thirty-eight years earlier, has now been almost fully paid. Moses, therefore, determines to make another attempt to enter the Holy Land, and feels that his followers will be less easily discouraged, if this time they approach Canaan from the east by the way of Moab. But between Kadesh and Moab lay the territory of Edom—a mountainous region bounded on the north by the Dead Sea, and on the south by the Gulf of Akabah. To make a passage through this country possible, the peace-loving Moses sends an embassy to the Edomites requesting privilege to pass through the land, promising that Israel will do no hurt to the fields, vineyards or wells. He bases his request upon two facts: First, the fact that the Israelites and Edomites were kinsmen. It will be remembered that the Edomites (Gen. 25:21-26) were the descendants of Esau who was hostile to his brother Jacob, even at birth. The enmity between these two tribes continued to the very end of biblical days. Secondly, the fact that the king of Edom could plainly see from recent history that the Lord had been successfully guiding Israel on her journey.

The Edomites, none the less, threateningly reject Moses' request. Undaunted, he makes a new offer—that of promising full payment even for the water drunk en route. The Edomites reply by a display of military strength. But a real leader is always resourceful, never discouraged. Hence, Moses decides to undertake the third long march of the desert wandering; leading the nomads around the entire land of Edom to Moab—a distance of 160 or 170 miles. Hardly has the start

been made, before the ungrateful people, suffering from a lack of food and water, again rebel against their leader, presumptuously intimating that they know better than he what is for the common good. Just at this point they happen upon a district infected with venomous (fiery) serpents. Some think the cobra is meant—"the fiercest of poison-bearing snakes." Israel's fatal experience with these reptiles, however, serves a useful purpose. It makes her realize the fact that the rebellion against Moses is a sin against the Lord. The people frankly acknowledge their wrong and earnestly seek forgiveness. Under such conditions, a real leader is ready to forgive. Moses effects a cure by causing those suffering from the poisonous sting to look upon a brazen serpent. It will be noted that it was not the brazen serpent that healed the wound, but rather the act of faith on the part of those bitten in raising their eyes, with sincere trust in the Lord's ability to cure. An early Jewish writer correctly says that the people were restored to health because they, "lifted up their eyes and directed their thoughts to their heavenly Father."

Continuing southward to Elath, Israel then turns to the north, rounding Mt. Seir, and finally arrives in the Plains of Moab. There the king, Balak, attempts in vain to overthrow the invading host by means of a curse demanded from the soothsayer Balaam, as recorded in Num. 22-24 which chapters the teacher should read. At this period of history, the Moabites occupied the territory directly south of the river Arnon, while the Amorites were in possession of the land lying to the north of that river and to the south of the Jabbok. The brook of Zered has not been identified.

Having successfully passed through Moab, Israel sends a message to Sihon (Sî'-hon) king of the Amorites similar to the one previously sent to the king of the Edomites. Sihon likewise rejects the proposed terms; and, since there is no way of circumventing this district, Israel is obliged to fight, and wins a decisive victory, thus gaining immediate possession of the territory bounded by the Arnon, the Jordan, the Jabbok and the land of the Ammonites. Some of the Israelitish tribes made permanent homes in this east-Jordan province, setting up Heshbon as their capital. This land the Amorites had only recently wrested from the Moabites.

Moses had now reached his 120th year. The work for which God had called him was almost completed. He knew the day

of his death was near; but the unselfish leader tries to foresee and provide against difficulties that may befall his followers even after he is gone. So he assembles all Israel to deliver to them his parting words. The traditional view is that his farewell addresses form the present book of Deuteronomy.

Having taken final leave of the people, he, accompanied by Joshua, goes to the tent of meeting or Tabernacle; and there the Lord ordains Joshua the new leader, urging him to be strong and courageous and assuring him of divine guidance. Then Moses alone ascends Pisgah (Pis'-gah) a lofty peak of Moab that commands an extensive view of the Holy Land. Mt. Pisgah is merely another name for Mt. Nebo. There Israel's great leader, "the servant of the Lord," died and was said to have been buried in an unknown grave by divine hands. The literal Hebrew reads "Moses died there, . . . by the mouth of the Lord," which the early rabbis interpreted to mean, "at the kiss of the Lord"; i. e., he expired just as the Lord was kissing him farewell. The reason his burial place was kept unknown was to prevent the people from returning and worshipping his grave as a place of idolatry and superstition.

## V. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—*Leadership*.

**Questions.** What is the first quality a real leader must possess. 2. Why was Moses unfit to be such a leader in his younger days when he slew the Egyptian? 3. What attitude should followers take toward their leader? 4. What is the meaning of the saying "To command one must first learn to obey"?

**Illustration.** Rabbi Joshua ben Levi tells the story of a serpent's tail that refused to render further obedience to its leader, the head. Spoke the tail to the head, "Thou appearest everywhere in the foreground and receiveth all honor, while I like a miserable slave creep along in the rear, ignored. I know what is for our good; let me be the leader." "Be it so," replied the head. Rejoicing, the tail led onward, its very first exploit being to drag the body into a miry ditch. With great exertion it succeeded in extricating itself, but immediately thereafter became entangled in some briars and thorns from which perilous situation it, bleeding and wounded, had ulti-

mately to be rescued by the head. Soon after, however, the tail rushed into a consuming fire where the head and all were destroyed.

**Suggestion.** Let the class act out Hale and Hall's biblical drama, "Moses, the Liberator."

In the Underwood and Underwood Views to accompany the *Junior Bible* let the pupils view stereographs 3233; 3125; 3124.

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## **Lesson 20. CROSSING A RIVER WITHOUT BRIDGE OR BOAT. The Passage of the Jordan.**

(Taken from Josh., Chaps. 2-4.)

### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** Study pp. 138-143 in Pattee's *Elements of Religious Pedagogy* and write out answers to the following questions: 1. Why should the teacher always be cheerful while in the religious school? 2. How would you help a pupil overcome the emotion of anger? 3. To what emotions in the child may the teacher appeal?

**The Material for Teaching.** Do all the work required in Lesson XX of the *Junior Bible*. Consult article "Joshua" in *Jewish Encyclopedia*, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 3-7, Kent's *Founders and Rulers of United Israel*, pp. 1-6, Shepard's *Young Folks' Josephus*, pp. 87-96.

**The Old Testament.** In the Old Testament make a survey of First and Second Chronicles, Ezra and Nehemiah. In Moore's *Literature of the Old Testament* study pp. 116-131, and write answers to the following questions: 1. From what source did the Chronicler draw his information? 2. Compare the Chronicler's interpretation of history with that of the Deuteronomic school.

### **II. THE AIMS.**

A new era was now dawning for Israel, and the solution of its problems called for a man combining faith with action. Such a man was Joshua. Present this lesson, therefore, so as to teach the pupils that live men with red blood in their veins are often the most deeply religious.



### III. POINT OF CONTACT.

Hold up a picture of *Washington Crossing the Delaware*. Was Washington religious? Recall his praying at Valley Forge. In this picture we see him battling against the wind, ice and waves preparatory to attacking Gen. Howe's army at Trenton. Washington had planned to cross the river with 6,000 men; but when the fierce winter storm arose, 3,500 of them replied, "It is impossible to cross the Delaware tonight." "Impossible?" exclaimed Washington, "It is possible, and I will do it." So with only 2,500 soldiers, this man of action and faith did cross the seemingly impassable river, and won a most brilliant victory. Centuries earlier Israel's general, Joshua, a man of supreme faith, lead the people across a river in a way that has ever since attracted the wonder of the world.

### V. EXPLANATORY NOTES.

**Date.** Israel crossed the Jordan on the 10th of Nisan (March-April), about 1179 B. C. E.

**Place.** The Valley of the Jordan and Jericho.

The thirty days of mourning for Moses having now expired, the new commander-in-chief immediately calls Israel to action. He is at the same time a man of energy and of deep religious faith. Born in Egypt eighty-three years before, he had spent more than half of his days in slavery. During the last forty years, he had not only suffered the hardships of the desert wandering but had likewise experienced, by his close intercourse with Moses, and by his presence at the Red Sea, a strengthening of his trust in God.

His first step as a leader is to imitate the tactics of Moses. Accordingly, he sends out spies from his headquarters at Shittim to reconnoiter the land, and to report especially on the conditions in Jericho. The el-Amarna letters found in Egypt give us exact information concerning the pre-Israelitish inhabitants of Canaan. The country had until about the 12th century B. C. E. been under the control of Egypt, when the empire of the Pharaohs weakened, and the various petty Canaanitish kings created, each a little city-state for himself to rule over. The leading city-states were Hebron, Jericho, and Jebus, later called Jerusalem. The people were exceedingly weak, physically and morally, and the little kings were waging a constant

warfare against one another. The report of the spies to Joshua, no doubt agreed with the reports rendered to us in the el-Amarna letters.\*

Israel's commander showed sound military sense in selecting Jericho as the first object of attack, for he could then accomplish what Napoleon centuries later always strove for, i. e., to crush the enemy's centre, and then be in a position to strike on the right hand or left. The spies found the inhabitants of Jericho terror stricken, because of the reports that had reached them both of the divine aid that had been accorded Israel on the march, and of the more recent victory over Sihon. Rahab's readiness to tell a falsehood to her own king is but an instance of the low moral standard of the Canaanites. Beyond doubt a large number of the inhabitants felt as did this woman—that Jericho was doomed.

The spies having reported, Joshua was now ready to carry things forward. Early in the morning, he led the people to the very banks of the Jordan. Both their excitement and their curiosity must have been intense. Not a word as to his plans had as yet crossed the general's lips; and, no doubt, many were raising the question as to whether the Lord would be with Joshua as He had been with Moses. The problem of passing over the Jordan without bridge or boats, especially in the month of Nisan, must have appeared to many impossible of solution. The river at this point is usually about ninety feet wide and four or five feet deep; but in the spring when the snow of the Lebanons is melting, the Jordan becomes a roaring torrent some 500 feet wide. Such was the present obstacle now blocking Joshua's advance. But he, like Washington, was a man whose faith told him that the river could be crossed, and he immediately sets out to cross it. He calmly orders the people to purify themselves in mind and body in preparation of the great event.

But it was the very difficulty that finally made the crossing at all possible. So violent were the waters, that in rushing through the narrow cliffs that formed the banks at a place called Adam, about 17 miles north of Israel's encampment, the

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\*These letters, about 300 in number, written in cuneiform on clay tablets in the 15th century B. C. E., contain the correspondence between the Pharaohs and the various kings of Babylon, Assyria, and Palestine.

Jordan had dug under the shore in such a way as to cause a landslide into the river bed that entirely shut off the flow of the waters. This is the conclusion arrived at by the geologist, Prof. A. F. Wright, who has carefully examined the formation of the ground in this region. His opinion not only agrees with the Hebrew text, but is fortified by a similar occurrence at this very place in 1257 C. E. In that year, the Moslem army was compelled to retreat across a bridge spanning the Jordan. Some workmen having arrived in advance to repair the weakened structure, found the river bed empty, the water having been cut off by a landslide up stream. The Moslems likewise interpreted this phenomenon as an evidence of divine favor in their behalf. The Arabah is the deep valley of the Jordan and Dead Sea.

Then follows an instructive illustration of the method employed in ancient Israel of imparting religious education to the young. Joshua commands the people, while passing through the river bed, to pick up twelve stones and to place them as a memorial on the western shore. When the children's curiosity leads them in the future to ask the question, "What do you mean by these stones?" then is the answer to be forthcoming. The Israelites having safely reached the Promised Land, the river returned not to its usual channel, but to flood "over all its banks, as before"; *i. e.*, as customary in Nisan.

## VI. ILLUSTRATIONS AND SUGGESTIONS.

### *Ethical Topic—Faith and Action.*

**Questions.** Why do strong men of vigor and actions feel that they need divine help? Name some such men who pray. When the news was first carried to Mr. Wilson that he had been elected to the presidency, he with Mrs. Wilson calmly retired to a private room. Some time later, when they reappeared, a newspaper reporter was presumptuous enough to ask Mrs. Wilson what had taken place in the private room. Mrs. Wilson replied merely, "You know we are religious people." What do you think took place?

**Illustration.** One of the most vigorous men of action in the 19th century was Sir Moses Montefiore. Business man, sheriff, soldier, baronet, philanthropist, he was constantly in the whirl of life, and yet always a man of deep religious faith.

One of his most noteworthy undertakings was an arduous journey in behalf of a little Italian boy of Jewish birth, Edgar Mortara. When Edgar was only a year old his Catholic nurse had, unbeknown to the parents, caused the baby to be baptised by a priest. Five years later, the Pope's officers stole the boy from the parents, and started to educate him for the priesthood. Sir Moses, although an exceedingly busy man, engaged in large enterprises, prompted by a sense of religious duty, undertook a long trip to Rome to plead the boy's cause. Although his mission failed, it furnishes but one illustration of how men of action transfer their faith into life.

**Suggestion.** Do you think that the manner in which the Israelites crossed the Jordan was extraordinarily wonderful? No more wonderful than a hundred miracles we see all about us today. Bring to class with you a small manilla paper bag, a pitcher of water, a spirit lamp or some other heating apparatus. Ask one of the pupils to boil some water for you in the paper bag. In all likelihood he will look at you in blank amazement, and declare the thing impossible. Yet urge him on, and he will soon find the water boiling in the bag, the paper unscorched.

In Underwood and Underwood's views to accompany the *Junior Bible* let the pupils view No. 3186, "Relief Map of Palestine," while you from Forbush's *Travel Lessons on the Old Testament* read pp. 91-94. Correct Forbush's error by noting that the white upright No. 7 is not at Samaria.

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## Lesson 21. HOW TWO STRONG CITIES WERE CAPTURED.

### The Conquest of Jericho and Ai.

(Taken from Josh. 6:2-8:22.)

#### I. THE TEACHER'S PREPARATION.

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 144-149 and write out answers to the following questions: 1. Enumerate the four errors often made in moral training. 2. State some methods of educating the child's conscience. 3. How is the most effective religious training to be imparted?

**The Material for Teaching.** Do all the work required in Lesson XXI of the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, pp. 32-52, the article "Jericho" in the *Jewish Encyclopedia*, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 7-17, Kohut's *Hebrew Anthology*, Vol. I, pp. 126-130, Kent's *Founders and Rulers of United Israel*, pp. 6-22, Shepard's *Young Folks' Josephus*, pp. 96-100.

**The Old Testament.** In the Old Testament make a rapid survey of the books of Esther, Ruth and Jonah, study pp. 132-144 in Moore's *Literature of the Old Testament* and write answers to the following questions: 1. In what respect is the book of Esther singular among the books of the Bible? 2. What is the central teaching or purpose of the book of Jonah? 3. Name two forerunners of the ethical prophets of the eighth century.

## II. THE AIM.

The Israelites have never been absolute individualists. They have always felt a mutual interest in, and responsibility for, one another. The shame of one has been the shame of all; the glory of one has been the glory of all. Achan was an exception to this rule. Not only was he selfish and greedy, but he lacked the spirit of social responsibility. His attitude towards others was not right; for he was ready to enrich himself regardless of the fate he brought on them. This lesson may, therefore, be used to awaken a sense of social responsibility in children—a sense of the correct attitude toward others.

## III. THE POINT OF CONTACT.

Have you heard of people who always feel a little nervous while travelling on railroad trains? They fear that something may go wrong; that some employee of the road may not feel his responsibility toward the passengers. Bob was a brakeman working for an eastern railroad company. One evening on his way to take charge of the 8:10 express out of Chicago, he met a friend in front of a saloon. "Come in and have a drink," said the friend invitingly. "Can't do it," replied Bob. "It is against the rules of the railroad company." "Oh, they won't find out," coaxed the friend. "Anyway, it isn't anyone's business except your own, if you take a social glass of beer."

Not wishing to be disagreeable, Bob went in; but he took more than one glass of beer before he continued onward to his work.

After his train had gone a few miles, something happened to the engine, and it came to a standstill. "Bob," called out the conductor, "Quick, get your lantern and run back to stop the second division. It is only five minutes behind us." Bob ran for the lantern, but it wasn't in its proper place. He couldn't think instantly just where he had left it, so muddled was his brain by the beer. After looking about some minutes, he found it and started to run along the track, but—too late. The headlight was already flashing around the curve. A minute later came a terrible crash and twenty-one people were hurled to death. Was the friend right when he said to Bob, "It isn't anyone's business except your own if you take a social glass of beer"?

In ancient Israel there was a soldier who thought as this friend did. He brought death to 36 comrades, defeat and discouragement to his whole army.

#### IV. EXPLANATORY NOTES.

**Date.** The spring of 1179(?) B. C. E.

**Places.** Jericho and Ai.

Israel now entered upon a long period of warfare extending up to the time of David. The conquest of Palestine was a slow, gradual process, and it required over a century and a half before the Hebrews gained complete possession of the land.

The Jordan having been safely crossed, Joshua is given divine assurance that Jericho is his. In such positive words is the fate of the city announced that its fall is regarded as having taken place already. Note the Lord says, "*I have given Jericho into thy power,*" not "*I will give.*" The method of attack was most unusual. The Israelites, observing complete silence, marched around the city once every day for six successive days in the following order: First, the armed men; secondly, the priests bearing the Ark; thirdly, the people. As this strange procession wound around the city at a safe distance from the walls, day after day, we can well imagine the feeling of the credulous Canaanites. Terrified, as we know from the words of Rahab they were, they had none the less prepared themselves for an immediate attack. Instead of such

an onslaught, they were surprised at seeing an unusual succession of soldiers, priests and people make its way around the city. When similar tactics were followed on the second day, the defenders simply did not know what to make of the situation. Before the week was over, they were completely mystified, altogether at their wits' end. Joshua in planning his method of attack had no doubt taken into consideration this superstitious fear of the enemy, and had regulated his manoeuvres accordingly. At the psychological moment on the seventh day, the signal having been given, every man rushed straight before him into the city. It was captured as easily as though there had been no walls there at all.

Some think, however, that fortifications actually fell to the ground. Relying upon the statements of geologists, they declare that a timely earthquake occurred. At any rate, we know that Jericho has always been one of the easiest cities in the world to capture. Its citizens, enervated by the excessive heat of its location and by immorality, have always either surrendered immediately to, or fled from, an approaching enemy. Never have they fought; never, as far as our records go, was a brave deed ever done there, or a great man ever born there.

Our knowledge of Jericho has been greatly increased by recent excavations. It has been learned that the circumference of the city walls was about  $\frac{3}{4}$  of a mile, their height about 10 feet, their width about 30 feet. The entire area of the city was about equal to five modern blocks. Partly in accordance with the custom of the times, and partly for the sake of striking terror in the hearts of the rest of the Canaanites, Joshua put the entire population, save the family of Rahab, to the sword.

Following his previous successful tactics in every respect except that of asking for divine guidance, Israel's leader next sends men to reconnoiter about Ai (A'-i). Although this place was only about 15 miles distant, its altitude was about twenty-five hundred feet above that of Jericho. The spies, rendered over confident by the recent victory, report that it was not necessary to make more than two or three thousand men toil up the steep ascent. After the battle, over disheartened by their defeat, they seek the cause in their own moral shortcoming. They reason that someone must have sinned, and so highly developed was their sense of brotherhood, that they

felt the sin of one contaminated all. Divine favor could not again be expected unless the source of contamination was removed. By means of the lot, it was found that the guilt rested upon Achan (A'-kan). He then confesses his sin. In his greed to enrich himself, he had forgotten his obligation to God and to Israel. He had been tempted by a beautiful Babylonian mantle, by a quantity of silver worth about \$130, and a quantity of gold estimated at about \$485. These goods having been discovered hidden in his tent, Achan paid the penalty for his sin by being burned to death.

Right relations having been now established with the Lord, Joshua plans his attack upon Ai, this time under divine guidance. He sends from camp under cover of the darkness, about ten times as many soldiers as before who, after a march of five or six hours, were at dawn to lie in ambush behind the city. Early the next morning, he himself feigns an attack upon Ai and rapidly retreats. The Canaanites pursue him, leaving their gates open and their walls unprotected. The force in ambush easily rush in, burn the city, and win a complete victory.

## VI. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*The Correct Attitude Toward Others.*

**Questions.** What is meant by team work? If a boy or girl plays the game for individual glory, rather than for the success of the school, what is likely to happen? Would you say such a player has a social conscience, the right attitude toward others?

**Illustration.** The rabbis tell a story about a wealthy man who observed the following method of distributing alms to the poor. He had three boxes, in one of which he placed gold coins to be distributed to indigent scholars; in the second, he placed silver coins to be distributed to widows and orphans; and in the third, he placed copper coins to be distributed to beggars. The man's wife, however, was exceedingly selfish and begrudged every cent given to the poor. One day the man was unexpectedly called away from home; but before leaving, handed the three keys of the boxes to his wife, and bade her distribute the alms in his absence.

When a little later the needy people began to apply, the woman at first refused to give help; but, toward evening, fear-



ing to incur the anger of her husband, she finally opened the first box. But behold, instead of gold pieces, it contained slimy frogs hopping about. She then opened the second box and, instead of silver, found creeping ants. She tried the third, but instead of copper, found green bugs. Just at this moment her husband returned. She flew to him in a rage screaming, "Why do you thus make sport of me?" The good man in surprise took the keys; and, as he opened one box after the other, found the usual gold, silver and copper. Turning to his wife he said kindly, "I fear thy heart was not in the gift, thou lackest the correct attitude towards others."

**Suggestion.** In Underwood and Underwood's views to accompany the *Junior Bible* let pupils view Nos. 10924, 10926.

## **Lesson 22: A WOMAN WHO LED HER PEOPLE TO VICTORY. Deborah's Rally of the Tribe.**

(Taken from Jud., Chaps. 4, 5.)

### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 150-155 and write answers to the following questions: 1. How would you try to prevent boys from acquiring the cigarette habit? 2. State the law of dissolution. 3. What sort of mood must the child be in, before he can attain the right religious attitude?

**The Material for Teaching.** Do all the work required in Lesson XXII of the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, pp. 53-62, the articles "Deborah" and "Song of Deborah" in the *Jewish Encyclopedia*, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 34-39, Kohut's *Hebrew Anthology*, Vol. I, pp. 130-132, Kent's *Founders and Rulers*, pp. 22-41, Shepard's *Young Folks' Josephus*, pp. 101-104.

**The Old Testament.** In the Old Testament make a rapid survey of the book of Isaiah, and in Moore's *Literature of the Old Testament*, study pp. 145-161 and write answers to the following questions: 1. What relationship does Isaiah 40-66 bear to 1-39? 2. During how many centuries was the book of Isaiah in process of composition? 3. What is the fundamental doctrine of prophecy?

## II. THE AIM.

Woman is gradually assuming a new position in the modern world. Yet among the ancient Israelites her influence was sometimes very potent—potent not only in the household, but even in national affairs. Such women were Miriam, Deborah, Huldah and Esther. It was Deborah's great work not only to see how to solve Israel's national problem, but also to find, and to inspire, the man who was equal to the needs of the hour. Today's story may, therefore, be used to awaken in girls an ambition for larger usefulness, and in boys, a deeper respect for their mates of the opposite sex.

## III. POINT OF CONTACT.

What things can girls do better than boys? (Sew, dance, keep things in order.) What things can boys do better than girls? (Run, make a noise, fight.) Name some women who have done great things in the world. (Queen Elizabeth, Joan of Arc, Grace Aguilar.) Many women do their most important work quietly at home. Such a woman was Mrs. Thomas Lincoln. When her son became president of the United States, he said of her, "All that I am and all that I hope to be, I owe to my angel mother." At another time, when Congress was praising him he said, "It is not I whom you should praise, but my dear mother." So it was due in no small degree to Mrs. Lincoln that the Union of American States was preserved.

In ancient Israel there was a woman who not only showed a man what he should do, but actually helped him do it. Her task was, by appealing to their religious belief, to form a union out of a group of disunited tribes.

## IV. EXPLANATORY NOTES.

**Date.** About the middle of the 12th century B. C. E.

**Place.** Northern Palestine, especially the valley of Esdraelon.

Explain to the pupils that a quarter of a century or more has elapsed since the events described in Lesson XXI. During these years, Israel, under the leadership of such Judges, or better, military Chieftains, as Othniel, Ehud, and Shamgar, had been slowly taking possession of Palestine. There was lacking among the people, however, a national spirit to weld

the various tribes into a union. The usual course of events was for a tribe to settle in a certain district, and after submitting to the oppression of the Canaanites a number of years, to wage its own war for temporary relief, regardless of what the other Israelitish clans were doing.

At about the time when today's lesson opens, the position of the tribes was somewhat as follows: Reuben, Gad and Machir (so named after the eldest son of Manasseh, Josh. 17:1) retained the land won from the Amorites east of the Jordan. Palestine proper was divided into three parts, the southern, central and northern. These three divisions were separated from one another by two strips of Canaanitish territory that rendered intercourse and unity among the Israelites impossible. In the southern division Judah and Simeon had settled. Then came a zone of Canaanitish cities extending from Gezer to Jebus, north of which was the central division of Palestine where Benjamin, Ephraim and Manasseh had found homes. Their northern boundary was the famous valley of Esdraelon, which, being still in the hands of the enemy, formed the second intervening zone of Canaanitish territory. Beyond this valley were located Issachar, Zebulum, Naphtali, Asher and Dan.

Plainly, therefore, the first step to take in order to unite the separated tribes, was to drive the Canaanites out of the two districts that cut Israel into three parts. It was Deborah who undertook to dislodge the enemy from the valley of Esdraelon, the classic battleground of Palestine. The western coast of the Holy Land is so protected by mountains, that it is only through this valley that an army can march easily into the interior of the country. Accordingly, every great military leader from Thutmose III to Napoleon has used this as the gateway to conquer Palestine. The valley connects the Jordan River with the Mediterranean Sea; and the important places to note in it for today's lesson are Mt. Tabor, Megiddo and Taanach. It is watered by the second largest river of Palestine, the Kishon. This small stream, innocent enough during a great part of the year, is, however, bordered by treacherous marsh lands, and crossed by unreliable fords, so that during the heavy spring rains it swells into a raging torrent.

Sisera then is in possession of this important valley, and is cruelly oppressing the Israelites. Although Deborah lives in Benjamin, far from the scene of oppression, she is none

the less moved by a national spirit, and makes the cause of the distant tribes her own. She selects as the most capable leader in Israel, Barak, a man who lives in Kadesh near the waters of Merom in Naphtali, and invites him to an interview. She points out to him what is to be done, and he expresses his readiness to undertake the expedition on one condition only; namely, that she accompany him. The two return to Kadesh, and assemble ten thousand men. They then march to Mt. Tabor, well knowing that the enemy's chariots could not attack them in the lofty fastness, but, on the other hand, were likely to become entangled in the muddy marsh lands bordering on the Kishon. The Canaanites, no doubt, had the advantage in numbers, equipment and discipline; the Israelites in position, courage and religious enthusiasm. A heavy rainstorm having started, Deborah gives the signal to charge down the mountain. Sisera's chariots are useless in the mire, and the victory for Israel is complete.

Such is the account of the battle as given in prose; but in the ode sung to commemorate the victory, we have another account, agreeing in the main with the prose version. This song is at the same time one of the earliest, and one of the loftiest, pieces of literature that have come down to us from ancient Israel. It was probably composed shortly after the battle, and was current in oral form long before it was written down.

The poem falls naturally into two parts, the division being marked by the line, "Then the people of the Lord went down to the gates crying." The first part will be best understood if you regard the singers as alternating, the first stanza being sung by the people, the next by Deborah, etc. This antiphonal arrangement accounts for the frequent change of person. The opening stanza invokes all the kings and rulers to listen to the ode of blessing sung in commemoration of the leaders and people who fought in behalf of Israel. Then follows the reply of Deborah. In the third stanza the Lord is regarded as coming amidst an earthquake and heavy rainstorm from Mt. Seir in Edom to aid Israel. Deborah next briefly describes the abject condition of Israel in the days of the preceding judge, Shamgar. The people in response add vividly to her description, bestowing upon her the honored title, "A Mother in Israel." She then closes the first part by rehearsing the righteous acts of the Lord.

The second part of the poem describes in the first three stanzas the mustering of the army under the two leaders. Volunteers had readily come from Benjamin, Machir, Zebulun, Issachar, and Naphtali. Sharp words are next directed against the remaining tribes that sent no help. Reuben sat at home tending the flocks; Gad remained in Gilead; Dan stayed with her ships as though a foreigner; and Asher sat still at the sea shore. The tribes of Levi, possessing no separate territory, and of Judah and Simeon, located in the distant southern division of Palestine, are apparently too disinterested even to be mentioned in the song. From this significant omission we can appreciate how difficult was Deborah's task of uniting these numerous indifferent tribes. The basis of her appeal was the common belief in the Lord. The next stanza vigorously describes the battle, followed by a curse upon the unknown city of Meroz, possibly because its inhabitants had lent aid to Sisera. The poem closes with the blessing pronounced on Jael (Jā'-el), and a vivid portrayal of the mother of Sisera, anxiously awaiting the triumphant return of her son from battle.

## V. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—*The Influence of Girls.*

**Questions.** What things can boys and girls do equally well? (Study, help each other, be kind.) For every useful thing a boy can do, can we find an equally useful thing a girl can do? For every useful thing a girl can do, can we find an equally useful thing a boy can do?

**Illustration.** There is a rabbinic legend concerning Kalba, one of the richest men in Jerusalem, who employed as a servant an ignorant shepherd named Akiba. Kalba's daughter, Rachel, being the first to see the real strength of Akiba's intellect, fell in love with the poor man, and despite the father's protests married him. The young couple lived for a long time in the greatest want, until one day Rachel said to her husband, "Akiba, you must go away to study at one of the large colleges; for I can see you are capable of doing great things." "No," replied the husband, "I am already forty years old, and learning is a very slow process." However, she continued to urge him until he left for the university. For twelve years he was absent, she supporting herself in the meantime by the

hardest kind of drudgery. At the end of that period he returned home one of Israel's most famous scholars. His success was due entirely to the influence of a woman.

**Suggestion.** Appoint a girl as Deborah, a boy as Barak, and give them twelve slips of paper, upon each one of which is written the name of a tribe of Israel. Let Deborah and Barak then distribute the slips of paper to twelve of their class mates, and call for volunteers to fight against Sisera. Each tribe responds, stating whether it will contribute its quota of men to the army and the reasons for the answer. As each pupil finishes speaking he will pin his slip of paper in its proper place on a large wall map of Palestine.

In Underwood and Underwood's views to accompany the *Junior Bible*, let pupils view stereograph No. 3239, while reading to the class Forbush's *Travel Lessons on the Old Testament*, p. 109, also stereographs Nos. 3348, 10831.

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## Lesson 23. A FEW MEN WHO PUT TO FLIGHT AN ARMY. Gideon's Brave Band.

(Taken from Jud., Chaps. 6-8.)

### I. THE TEACHER'S PREPARATION.

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* review Part II, pp. 87-155, study your note book and write answers to the following questions: 1. Did you find Part I or Part II more helpful to you in your work? 2. What effect has the study of Part II had on your own religious life? 3. Make out a list of questions, one on each chapter, the answers to which would require a complete knowledge of the contents of that chapter.

**The Material for Teaching.** Do all the work required in Lesson XXIII of the *Junior Bible*. Consult Graetz's *History of the Jews*, Vol. I, p. 63, the article "Gideon" in the *Jewish Encyclopedia*, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 39-47, Kohut's *Hebrew Anthology*, Vol. I, pp. 132-134, Kent's *Founders and Rulers*, pp. 41-59, Shepard's *Young Folks' Josephus*, pp. 104-109.

**The Old Testament.** In the Old Testament make a rapid survey of the book of Jeremiah, study in Moore's *Literature of the Old Testament*, pp. 162-171, and write answers to the following questions: 1. In what way was Baruch of assistance to Jeremiah? 2. What sufferings did Jeremiah experience as a result of his calling? 3. Why is the book of Jeremiah in Greek shorter than it is in Hebrew?

## II. THE AIM.

Gideon was a man who answered the call of duty for duty's sake. The power within that moved him was not a desire for glory nor an ambition for personal advancement, but the voice of God proclaiming distinctly what was to be done. He was an example of that rare type of man who could become the idol of his nation, yet remained unspoiled by success. He possessed the self-restraint to refuse a royal crown gratefully offered by the admiring multitude. Use today's lesson, therefore, to teach loyalty to duty, especially that duty whose divine voice is heard calling from within.

## III. POINT OF CONTACT.

Hold up a picture of John Milton. Who is this man? What books did he write? Do you know what happened to his eyesight? When a little over forty years old, partly due to constant study, he became blind in one eye. But still he had important duties to perform. The physician warned him to stop writing lest he should become totally blind. Milton nevertheless unhesitatingly continued his work, and sometime later wrote, "The choice lay before me, between dereliction of a supreme duty and loss of eyesight; in such case, I could not listen to the physician, not if Esculapius himself had spoken from his sanctuary; I could not but obey that inward monitor, I know not what, that spake to me from heaven."

A man who also heard this inward monitor from heaven centuries earlier was our forefather, Gideon.

## IV. EXPLANATORY NOTES.

**Time.** About the first quarter of the 12th century B. C. E.

**Places.** Central Palestine and the east Jordan provinces. Again a quarter of a century or so has elapsed between

lessons. The work of Deborah and Barak had been so well done that the native Canaanites were no longer contending with Israel for the permanent rulership of the land. A new enemy, however, of a totally different sort was rendering success and prosperity impossible. These were the Midianites, who, unlike the Canaanites, did not seek to conquer our forefathers, but annually to rob and plunder them. The marauding bands had a more or less settled home just east of the Gulf of Akabah; but, instead of cultivating the soil themselves, they would let other people do the work, and then, at harvest time, would swoop down and carry off all the fruit, grain and cattle.

For a number of years, no Israelite had appeared to rouse the people to self defense, until in one of their forays, the Midianites slew the brothers of a young man named Gideon, who lived in a small place called Ophrah (Oph'-rah), an unidentified city probably near Shechem. This young man was a son of Joash, the Abiezrite (A-bi-ēz'-rite); that is, he belonged to the clan of Abiezer, a subdivision of the tribe of Manasseh (Jos. 17:2). Gideon was one day at work in the wine press beating out the grain from the stalks of wheat. Of course, it was customary to perform such tasks on the threshing-floor; but the threshing-floor was so exposed that the Midianites could easily have detected Gideon. The wine press, on the other hand, consisting of an apartment hewn into the rock, afforded more concealment.

The young Israelite, stirred by the slaughter of his brothers, and by the humiliation of his clansmen, had worked himself into a state of mental excitement. Suddenly he heard the voice of duty speaking to him in the form of an angel. Vividly portray this conversation, calling attention to the fact that a hard working man of the world, like Gideon, doubted even his eyes and ears when he first saw and heard the angel. Emphasize also the modesty of the young man who, like Moses at the burning bush, feels his own unfitness for so important an undertaking. Still, uncertain of the voice of duty, Gideon asks for a sign. His mother had told him the story of how, when centuries earlier, three strangers had visited Abraham, the Patriarch had prepared a meal for them. Gideon, therefore, imitates the example of his forefather. In his haste, he does not wait for the bread to rise, but serves unleavened cakes. His guest bids him place the food on a rock, from



which, at a touch from the angel's staff, fire issues forth, and consumes the meal as though it were a burnt offering. Gideon's doubt now changes to a reverence so holy that he fears he will die; for he had beheld the angel of the Lord face to face.

Filled with an enthusiastic religious zeal for the cause, he rushes forth, sounds his trumpet, and assembles under his leadership 300 men from the tribe of Abiezer. The Midianites had shortly before made a successful raid into the fertile valley of Esdraelon, retreated across the Jordan and escaped, as was their custom, into the desert. Gideon, however, unbeknown to them, was in hot pursuit. The young leader with his forces, faint and hungry, came upon the Israelitish city of Succoth, where he expected to receive food; but the inhabitants, who, no doubt, had been accustomed to pay tribute to the Midianites to escape being plundered, refused the expected aid, lest the Midianites should later take vengeance on them. Gideon then meets with the same ingratitude at Penuel, but none the less vigorously continues the pursuit, threatening future punishment upon these cowardly cities.

In the meantime, Zebah (Zē'-bah) and Zalmunna (Zal-mūn'-na), the Midianite kings, were encamped with 15,000 men in a place called Karkor (Kār'-kôr), an unknown place, probably somewhere in Gilead. The marauders were, no doubt, resting here, apparently as well out of harm's way as in previous years, to enjoy their plunder. In all likelihood they had eaten to satiety, and had drunk all the stolen wine possible. Gideon slipped upon them unawares, having previously instructed his followers in the tactics they were to use and given them the battle cry, "For the Lord, and Gideon." He had divided his men into three bands, each division to make the attack from a different angle. Each soldier was given a torch which he carried under a jar to prevent the light from being seen, or blown out.

In the beginning of the middle watch; that is, shortly after ten o'clock, he charges down upon the sleeping enemy. His soldiers, rushing in from all directions, shout, break their jars, expose their torches; whereupon the confused and perhaps drunken Midianites, supposing that they are being attacked by a large host, flee panic stricken. In the middle of the 18th century, an Arab chief, named Achmed ben Said, by a somewhat similar strategy, with only a few hundred men put an army of several thousand to flight.

Gideon then returned to Succoth and Penuel, taking with him Zebah and Zalmunna to prove to the inhabitants that the kings of Midian are indeed within his power. He then inflicts the punishment previously threatened against these cities. Zebah and Zalmunna, having confessed to the murder of Gideon's brothers, are, after the boy Jether refuses to raise the sword against them, put to death by Gideon.

The new leader now returns home, the hero of the nation. The men of Israel come to him, and express a desire to establish a monarchy with himself as the first king, and his sons as his successors. But he is unspoiled by his victory; it is sufficient reward for him, merely to have done his duty. He, like George Washington, possesses the self restraint to refuse the crown. He merely requests that each man contribute a portion of the spoil to be used for religious purposes. The ephod, usually a portion of the priest's dress, seems here to be some sort of an image.

## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Loyalty to Duty.*

**Questions.** Did Gideon place his own ambition above his country's welfare? Albert said to some boys, "I will play base ball with you only if you will let me be the pitcher." What was the matter with Albert? Jeanette, an excellent hunting dog, leapt with joy every time she saw her master take down his gun to go out for game. One morning, however, when Jeanette had some little puppies, her master started on a hunting trip. The dog accompanied him sorrowfully to the gate, and with longing eyes watched him disappear in the distance. Why did she not accompany him?

**Illustration.** Great was the consternation in Rome. The precious diadem of the empress had disappeared. Did she lose it, or was it stolen? If it were lost, the finder would no doubt return it immediately for a large enough reward. If it were stolen, the thief would not return it unless compelled to by fear of punishment. So the empress caused her officers to cry out this proclamation in the streets: "Whoever returns my diadem within 30 days shall receive a rich reward. Whoever returns it after 30 days, shall lose his life."

Walking home that very night, a rabbi, his head bowed in

meditation, saw the diadem lying in the street. He took it home, and kept it there for 30 days. At the expiration of that time, he went to the palace and said to the empress, "Your majesty, I herewith return to you your costly diadem." The queen exclaimed in surprise, "But why do you return it now? The 30 days are past and you must lose your head." The rabbi replied, "I restore your costly jewels to you now, because when I picked them up, the divine voice within me said, 'You should return this diadem neither out of hope for reward nor from fear of punishment, but from a sense of duty to give to your neighbor what belongs to him.'"

**Suggestion.** Throughout your religious school work, you should, while talking, make constant use of the blackboard. For example, in today's lesson, write down the important proper names the first time you mention them. Draw pictures of such things as a wine press, and the ancient Israelitish jars. Sketch a rough outline map, putting in the names of the places as you refer to them. Draw a plan of the battle, a few tents representing the encampment of the Midianites, and three arrows to show the course of Gideon's attack. Good illustrations to be copied can usually be found in the *Standard Bible Dictionary*.

In Underwood and Underwood's Views to accompany the *Junior Bible*, let the pupils view stereograph No. 10831.

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## Lesson 24. A STRONG MAN WITH A WRONG AMBITION. Sampson's Mighty Deeds.

(Taken from Jud., Chaps. 13-16.)

### I. THE TEACHER'S PREPARATION.

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 159-164, and write answers to the following questions: 1. Of what should the teacher's preparation consist? 2. What elements should enter into the Lesson Plan? 3. How may the busy teacher find time to prepare himself thoroughly?

**The Material for Teaching.** Do all the work required in Lesson XXIV of the *Junior Bible*. Consult Montefiore's *Bible*

for Home Reading, Vol. I, pp. 166-173, Graetz's *History of the Jews*, Vol. I, pp. 64-67, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 47-54, Kohut's *Hebrew Anthology*, Vol. I, pp. 134-152, article "Samson" in the *Jewish Encyclopedia*, Kent's *Founders and Rulers*, pp. 50-62, Shepard's *Young Folks' Josephus*, pp. 109-115.

**The Old Testament.** In the Old Testament make a rapid survey of the books of Ezekiel and Daniel, and in Moore's *Literature of the Old Testament* study pp. 172-187, and write answers to the following questions: 1. Why did Ezekiel change the spirit of his sermons after the fall of Jerusalem? 2. Outline the contents of the book of Daniel. 3. In what two languages is the book written?

## II. THE AIM.

Teachers often find it difficult to present the lesson of Samson. "There is nothing noble in his character," they say. Such a statement is almost true and, therefore, he should be held up to the pupils as a warning, rather than as an example. He is a man who misused his powers. The ancient Israelites, unlike other primitive peoples, held in slight esteem heroes of mere physical strength. The heroes of our race rather were men of moral strength. Present Samson, therefore, as the exception—as the man who neglected his opportunities and misdirected his abilities.

## III. POINT OF CONTACT.

Hold up before the class a small phial of alcohol. Is alcohol a good or bad thing for man? Good if used as medicine, etc.; bad if used as a drink. The value of a thing depends altogether upon the use to which it is put. James Flynn was by far the best football player on the high school team. He was exceedingly strong and quick, and everybody predicted that, as soon as he reached college, he would become one of the best players in the country, and therefore an honor to his university. However, there was one trouble with James, he was always on the alert to strike an opposing player with his fist, and even to fight with him after the game. He thus so misused his great strength that the captain was compelled to put him off the team; and a little later the principal expelled him from school.

Flynn is now a prize fighter, using his strength to injure men rather than, like Jean Valjean, to help them.

We are today to hear about the feats of another strong man, one of the strongest that ever lived, the Hercules of the Israelites, who likewise misused his strength.

#### IV. EXPLANATORY NOTES.

**Time.** About the first quarter of the twelfth century B. C. E.

**Place.** The Shephelah, or low-lying hill country, just west of the mountains of Judah and Benjamin.

The lesson opens with our forefathers still engaged in their attempts to conquer Palestine. Deborah and Barak had thoroughly defeated the Canaanites, Gideon had driven the Midianites back into the desert, and Jephthah had only recently won a victory over the Ammonites across the Jordan (Jud. 10:6-11); and there now appears for the first time in biblical history that new enemy, the most formidable of all, the Philistines. (Phi-lis'-tines.) This foe, unlike the others, was a non-Semitic people that had emigrated probably from some of the Mediterranean islands into Palestine, and was settling on the western coast lands at just about the period when Joshua was leading the Israelites across the Jordan. It is from the name of this people that the word Palestine is derived. They were gradually pushing eastward, while the Israelites were pressing westward. Inevitably sooner or later, the two races must enter into conflict, and decide on the battlefield which was to become master of the land. The supremacy of Israel was not established until the time of David.

The scene opens in the territory occupied by that portion of the tribe of Dan which lay on the boundary line between the two peoples. The rest of Dan occupied land in the northern extremity of Palestine. Living in Zorah (Zo'-rah), a village about 17 miles west of Jerusalem, was a certain man named Manoah (Ma-nō'-ah) and his wife. Like Abraham and Sarah, their most ardent wish was to have a son—a wish which, according to the promise of an angel was soon to be fulfilled. In order that the baby might grow up to a healthful manhood, the mother was bidden to take no strong drink and to eat only kosher food. The boy was to become a Nazirite; that is, one who was to devote himself to religious work. The two

main characteristics of a Nazirite were: (1) that no razor should touch his head, and (2) that he should refrain from drinking wine. The Arabians, Grecians, Romans and other ancient peoples often sacrificed their hair to their deities; and in early Israel, uncut hair was a symbol of consecration to the Lord. The abstinence from wine, the second obligation, stood as a living protest against the luxurious and drunken excesses to which the Canaanites went in their use of strong drink.

Manoah had, no doubt, suffered from Philistine oppression, and longed for a son who would free Israel. The boy first learned of his unusual strength in Mahaneh-Dan (the camp of Dan) between Zorah and Eshtaol (Esh'-ta-öl) a village about a mile and one-half to the east. Grown to young manhood, Samson one day visited the Philistine city of Timnah (Tim'-nah), and there fell in love with a woman. This was the beginning of the numerous misfortunes he brought upon himself and his people; for all this evil grew directly out of his marrying two foreign women belonging to the nation which, it was hoped at his birth, he would subdue. Timnah was about 3½ miles southeast of Zorah. On the road Samson slew a lion, an animal common in Palestine in those days, and later found a swarm of bees and honey in the carcass. The fact that he touched this dead body proves that he violated one of the laws which a Nazirite, of later days at any rate, was required to observe (Num. 6:6).

The festival to celebrate Samson's marriage to the Philistine woman lasted, as was customary, one week. Whether he proved faithless to another Nazirite vow by drinking wine, which usually flowed in such abundance at these feasts, is, of course, uncertain. To enliven the spirit of his guests, he proposed a rather crude riddle, the solution of which was practically impossible, to any one who did not happen to be acquainted with Samson's recent experience. His wife, egged on by her country men, would give him no rest until he imparted to her the answer. Her betrayal of her husband on their wedding day showed what a mésalliance this was. Yet, true to his word, Samson bestowed on his guests the promised reward, which, however, he secured by killing 30 Philistines, living in one of their chief cities, Ashkelon. Fearing now that Samson had deserted his wife, her father immediately gave her in marriage to the friend who had just acted as Samson's best man.

Samson desiring later to become reconciled to his wife goes

to visit her, taking with him the welcome gift of a kid. The father explains that she has already married another man, and urges Samson to make her younger sister his bride. In a rage, he resorts to a piece of grim humor, by which he destroys the grain and olive yards of the Philistines. They, in turn, wreak vengeance by burning to death his former wife and father-in-law. He then retaliates by slaughtering a great number of his enemies.

For this the Philistines seek satisfaction by mustering a number of men and encamping against Samson, as though he were a regular army. His own countrymen—it requires 3,000 of them to dare approach him on the proposition—regard him, despite his strength, with such light esteem, that they are ready to comply immediately with the demand of the Philistines for his surrender. Although for security's sake, they bind him with new ropes, he easily snaps these asunder, and slays 1,000 of his captors with the jaw bone of an ass.

Heedless of his experience with his first foreign wife, he now marries another, Delilah (De-lī'-lah), who lived in the valley of Sorek (Sō'-rek) in the immediate vicinity. She also at once leagues herself with her countrymen against her husband. They offer her a bribe of 1,100 silver shekels (about \$660) to impart to them the source of his extraordinary strength, that they might overcome him. It is necessary for her to make four attempts before she can learn the secret. In the first attempt, he tells her that if he is bound by seven green bowstrings, he will then be as weak as other men. Seven was a charmed number, and the bowstrings were made from the strong intestines of animals. In his sleep, she having previously hidden some Philistines in the next room, securely binds him according to the directions. To test him, Delilah falsely cries out: "The Philistines are upon you!" but he breaks the bowstrings asunder so easily that the Philistines, unbeknown to him, remain concealed in the inner apartment.

In her second attempt, she is told to bind him with new ropes, and the same scene as before is enacted. In the third attempt, she weaves the seven braids of his hair—notice again the charmed number—into the warp of the loom, the frame of which was fastened firmly in the ground by posts. Aroused from sleep, he pulled up the whole apparatus by means of his hair. Constantly teasing him, she in the fourth attempt learns the real source of his strength.

Convinced, at last, that she is in possession of the truth, she summons the Philistines who in advance pay her the promised bribe. His hair is cut, his eyes put out, and, bound in fetters of brass, he is made a slave in a Philistine prison.

Some time later, his enemies are holding a celebration in honor of their god, Dagon, by whose power they believe Samson was delivered into their hands. Their leading people are assembled probably in one of the temples, when Samson, whose hair has in the meantime again grown long, after a brief prayer to the Lord, causes the entire building to collapse, he and his enemies perishing together. His younger brothers and disappointed father, still think enough of him, to recover his body and inter it in the family burial place.

The question is sometimes asked as to whether or not Samson's strength actually lay in his hair. Of course, it did not. His temperate habits and outdoor life had more to do with his wonderful physical development than did his long hair. However, since his hair was symbolical of his relationship to the Lord; and, since he felt confident that so long as no razor touched his head he was under divine guidance, this very feeling of confidence did make his uncut hair the real source of much of his strength.

## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*The Proper Use of Power.*

**Questions.** How do the sons of many wealthy men often misuse their money? How should they use it? Is it useful to teach a girl how to write? But suppose she used this power to forge a check?

**Illustration.** In the 17th century, there lived a young Jewish man named Sabbatai Zevi. God had blessed him with great gifts. He was handsome, rich, eloquent and possessed a wonderful power of attracting men. Had he used these abilities in the interests of Judaism, he would no doubt have been one of the great men of our race. Instead of this, however, he misapplied his gifts by deceiving his followers and pretending that he was the Messiah, and thus wrought great mischief to the Jewish people.

**Suggestion.** Have the pupils play "Samson's Riddle"; that is have them bring in conundrums—preferably original ones—



on some person or event mentioned in the Bible. The pupils are to propound or read these at a make-believe wedding feast of Samson. Take, for example, the rabbinic riddle, "What woman in the Bible was the mother of 600,000 men?" The answer is "Jochbed," the mother of Moses, for he was worth as much as the 600,000 men whom he led out of Egypt.

## Lesson 25. A YOUNG WOMAN WHO WAS USEFUL. The Story of Ruth.

(Taken from the Book of Ruth.)

### I. THE TEACHER'S PREPARATION.

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 165-174 and write answers to the following questions: 1. What are the advantages and disadvantages of the lecture, conversation and recitation methods of teaching? 2. Outline the five steps in the Herbartian method of education.

**The Material for Teaching.** Do all the work required in Lesson XXV of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 173-180, Graetz's *History of the Jews*, Vol. I, pp. 370-371, the article "Ruth, Book of," in the *Jewish Encyclopedia*, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 30-34, Kohut's *Hebrew Anthology*, Vol. I, pp. 152-154, Shepard's *Young Folks' Josephus*, pp. 115-117.

**The Old Testament.** In the Old Testament make a rapid survey of the books of Hosea, Joel, Amos, Obadiah, Micah and Nahum; in Moore's *Literature of the Old Testament* study pp. 188-202, and write answers to the following questions: 1. In reciting the Shema, whose great thought are we repeating? 2. Describe Amos' experience at Bethel. 3. For what is the book of Obadiah to be noted?

### II. THE AIM.

From the bloodshed and violence of the Judges, we are next introduced to an idyllic scene of peaceful home life. It is prob-

able that the story of Ruth was written at a date much later than the times referred to therein and as a protest against the law forbidding intermarriage. For our purpose, however, the book contains a charming narrative of a loving mother and devoted daughter, each forgetting herself in working for the other. Use the story, therefore, to teach the children to show helpfulness and tenderness toward their mothers.

### III. POINT OF CONTACT.

Did you ever hear of a mother who had no children? Such a mother was Margaret. Do not ask me for her last-name; for almost no one knows what it is. But when you go to New Orleans, be sure to ask your friends to take you to see Margaret's statue. It is the first statue of a woman ever made in the United States. Margaret was very poor, so poor that she had to earn her living by ironing clothes in a laundry which happened to be situated near an orphan asylum. As she watched the little motherless girls and boys pass by, she began to feel very sorry for them, and wished that she might some day be rich enough to help them. Then she decided not to wait until she was rich, but immediately to give a part of her own small wages. Despite her generosity, she soon had enough money to buy two cows. Then she sold the milk and gave even more of her earnings to the asylum. A pestilence visited the city and many more children became orphans. Margaret got enough money together to buy a bakershop and sold bread to help the boys and girls. A little later she built a steam factory for the same purpose.

By-and-by, Margaret died. She left a will in which she said, "I leave all my money to the little orphans, no matter whether they are white or black, Jews or Christians." And how do you think this will was signed? Only with a cross; for Margaret had never learned to write. The people of New Orleans call her "The Mother of the Motherless," and her statue is that of a plain woman, clad in an ordinary calico dress, with rough shoes on her feet, and a little shawl over her shoulders.

The story of Margaret makes me think of Naomi. She was a most loving mother to a girl who belonged neither to her own race, nor to her religion. Do you want to hear her story?

#### IV. EXPLANATORY NOTES.

**Date.** "In the days when the Judges judged"—about the twelfth century B. C. E.

**Places.** Bethlehem in Judah, and the highlands of Moab.

The story for the most part tells itself. A man named Elimelech (E-lim'-e-lēch) and his wife Naomi (Nā-ō'-mī) together with their two sons Mahlon (Mah'lon) and Chilion (Kil'-i-on) were living in Bethlehem in Judah, otherwise known as Ephrathah, and were accordingly called Ephrathites (Eph'-rath-ites). A famine, an affliction not uncommon in Palestine, having fallen upon the land, the family migrated across the Jordan to the plateau called Moab. The Moabites being descendants of Lot (Gen. 19:37) and, therefore, kinsmen of the Israelites, were, as neighbors, sometimes friendly and sometimes hostile. In that land, the sons married two daughters of Moab, Ruth and Orpah. Of course, such marriage was contrary to Hebrew law, which was aimed with special strictness against Moabite women (Deut. 23:3). None the less, Ruth possessed all the virtues of a real daughter of Israel, and was deemed worthy of becoming the great-grandmother of the mightily David.

The three men in the family having died, Naomi decided to return to Bethlehem. In the Orient, farewells are never bidden in the house; but the host accompanies the parting guest some distance on the way. So Ruth and Orpah started the journey with their mother-in-law, Orpah then returning to her own "mother's house"—that is, the part of her father's house in which the women lived; while Ruth, after a most touching scene continued to cling to Naomi. In describing this scene use the biblical words. In a short time the two women reached Bethlehem; and, of course, the little village was all astir at the news of their arrival.

Of necessity, the question immediately arose as to how they were to earn a living. Naomi, knowing that the law permitted the poor to gather grain in the fields of the rich, sent Ruth forth on such a mission (Deut. 24:19ff). By chance, she came to the field of the kind-hearted Boaz. This wealthy country gentleman was on most friendly terms with his employees, greeting them thus, "May the Lord be with you"; and they reply, "May the Lord bless you." He is also personally inter-

ested in the poor people who were gleaning after the reapers. His overseer reported to him that Ruth was a very hard working girl; for she had rested only a moment since morning. Thereupon, Boaz invited her to come to his field regularly, both for food and drink. Since she was surprised at such great kindness shown to a foreigner, he replied that he had already been informed of her self-sacrificing devotion to Naomi. On the side, he whispered secret orders to his workmen to let fall, as though by accident, a few extra sheaves in Ruth's pathway.

After gleaning, Ruth carried the stalks to the threshing-floor on the top of a small hill; and having beaten them with a stick, just as Gideon had done in the wine-press, she threw the sheaves into the air. The gentle wind carried away the chaff, letting the grain fall to the threshing-floor. So industriously had she worked that she was able to take home to her mother that night about a bushel of barley, as well as some of the good things which she had thoughtfully saved from the lunch given her by Boaz. Upon her return, Naomi's first act was to thank the Lord for his kindness, and then to inform Ruth that Boaz was a kinsman.

The Hebrew word here translated *kinsman* is "*goel*," for which there is no exact English equivalent. The *goel* was the nearest male relative, whose duty it was to prevent land from passing from the family's ownership, and to keep the family name from dying out. Hence, if a man died, it became the duty of the *goel* to purchase his deceased relative's property, before it was offered for public sale. If a man died leaving a childless widow, it seems to have been the right of the *goel* to exercise his choice of marrying her or not. If he married her and a son was born, this son took both the name and the property of the woman's first husband. The boy was in no respect regarded as the son of his real father.

Accordingly, Boaz could not marry Ruth until the nearer *goel* had relinquished his rights. Hence, he must first go to the large building, a sort of a city-hall, located at the city gate, and summon ten elders to act as witnesses to the transference of the *goel's* rights. The nearer kinsman expressed his willingness to purchase the land offered for sale, but when Boaz informed him that the land would be sold only to him who would marry Ruth, the *goel*, possibly because he was not rich enough to support Ruth as his wife, expressed his inability to buy the property on that condition. Thereupon, he, by taking

off his shoe and giving it to Boaz, transferred his right of purchasing the land and of marrying Ruth.

## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Loving Kindness to One's Mother.*

**Questions.** A boy of ten met his mother on the street and tipped his hat to her. Would you wish such a boy for a friend? Sara's mother said to her one morning, "Our waitress has left, so you must come home early this evening to set the table." But after school Sara took a walk with some friends, and forgot to come home in time to help her mother. It happened that evening that her father brought home to supper an important business friend, and the supper was delayed. How do you think the mother felt? The father? The friend? Sara?

**Illustration.** Rabbi Tarfon was both a rich and learned man. Although his fame extended far and wide, and his numerous pupils treated him with the greatest respect, he was always ready to do the most humble task for his mother. One day, if you had been sitting in the court-yard of their house, you would have seen the elderly woman about to walk through the door, near which the famous rabbi was sitting. There was a little pool of mud on the ground which the good lady did not see, and into which she was about to step. The rabbi, not wishing to startle her by calling out, placed his hands in the mud, so that his mother walked over on them without getting her feet wet.

**Suggestion.** Invite each pupil to bring to class a picture of a child helping, or showing kindness to his mother or father. Let the pupil tell the story which the picture suggests to his mind.

In the Underwood and Underwood views to accompany the *Junior Bible* let the pupils view stereograph No. 3119, while you explain the contents of page 124 of Forbush's *Travel Lessons on the Old Testament*.

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## Lesson 26. ISRAEL'S EARLY LEADERS AND DELIVERERS. Review of Lessons XIII-XXV.

### I. THE TEACHER'S PREPARATION.

**The Method of Teaching.** Do all the work required in Lesson XXVI of the *Junior Bible*.

**The Old Testament.** In the Old Testament make a rapid review of the books of Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; in Moore's *Literature of the Old Testament* study pp. 202-215, and write answers to the following questions: 1. What is the chief theme of Haggai's sermons? 2. What is the significance of the crown set on the head of Zerubbabel by Zechariah? 3. What was Malachi's attitude towards the sacrifices of the heathen?

## II. THE AIM.

The aim of this review is to enable the pupils to appreciate the relationship of the important events in the history of Israel from Moses to Ruth, and to feel the force of the religious truths taught to our fathers by that history.

## III. POINT OF CONTACT.

Do you like to watch a parade of policemen, infantry, and cavalry? Or do you prefer to see one policeman or one soldier by himself? Of course, it is the swing and rhythm of the whole procession that you like. Have you ever observed such a procession from the review stand? Well, let us do that today. I have reserved the best seats for you all; and we will watch the procession of Israel's heroes and heroines, go marching by in order. Play that the pupil that I name each time is the announcer, and he will explain to the rest of us in the review stand, who the famous personages in the procession are, and just what notable things they have done.

## IV. EXPLANATORY NOTES.

Let the procession pass by in three divisions. Entitle the first "From Goshen to Sinai"; the second, "From Sinai to Moab"; the third, "From Moab to Bethlehem in Judah." After having thus reviewed the historical events, summarize, likewise under three headings, the outstanding religious truths taught to Israel during this period. These three truths are:

1. **That the Lord Loves and Cares for Israel.** Such love and care, the Lord had not only proclaimed, but had demonstrated, time and time again, to the heedless people; for example, in the Egyptian plagues, at the Red Sea, in the Wilderness, at the Jordan, at the Kishon, etc.

**2. That the Lord Demands a Life of Righteousness from Every Israelite.** In return for His love and care, the Lord demands a life of righteousness. This truth He had taught our fathers primarily in the law and commandments given on Mt. Sinai.

**3. That the Lord Sends Punishments Upon the Unrighteous.** This truth He had taught Israel by afflicting the Egyptians, by punishing the rebellious Israelites in the wilderness, by causing the death of Achan, and by rejecting Samson.

## V. SUGGESTION.

Now is a good time to invite your boys and girls to a social gathering in your home. There, you might play with them such games as follows:

**1. Israel's Hall of Fame.** Select from the Bloch, Wilde, Tissot, Perry, Brown, etc., series of biblical pictures, those with which you think the pupils are unfamiliar, clip off all printed matter, and pin them on the walls of the Hall of Fame. Distribute paper and pencils to the children, and tell them to write down the subject of each picture. A prize may be awarded to the one giving the greatest number of correct answers in the allotted time.

**2. Broken Biblical Quotations.** Write on slips of paper a number of quotations from the various biblical verses which your pupils have memorized, and cut the slips in parts so that each part contains only four or five words of a quotation. Now mix all the papers together, and arrange them as chance dictates on three or four small tables around the room. The pupils are to put together these broken quotations, a prize again may be given to the successful competitor.

**3. The Pyramids of Egypt.** Let the pupils imitate the work of our forefathers by reconstructing the pyramids of Egypt, following the directions given in L. and A. Bread's *Things Worth Doing and How to Do Them*, pp. 219-232.

**4.** Play any of the games suggested in the preceding lessons.

**Lesson 27. A BOY PROPHET. Samuel at Shiloh.**

(Taken from I Sam., Chaps. 1-3.)

**I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 187-197 and write answers to the following questions: 1. State some of the laws concerning the use of the blackboard. 2. When is the best time for the teacher to put her illustrations on the blackboard? 3. What criticism would you pass upon the teacher who failed to reach the fifth step in presenting the lesson?

**The Material for Teaching.** Do all the work required in Lesson XXVII of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 180-184, Graetz's *History of the Jews*, Vol. I, pp. 68-69, article "Samuel" in the *Jewish Encyclopedia*, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 57-63, Kohut's *Hebrew Anthology*, Vol. I, pp. 154-159, Shepard's *Young Folks' Josephus*, pp. 118-123.

**The Old Testament.** In the Old Testament make a rapid survey of the books of the Psalms and Lamentations; in Moore's *Literature of the Old Testament* study pp. 216-227, and write answers to the following questions: 1. What is the general nature of the book of Psalms? 2. Were most of the Psalms written before, or after, the division of the kingdom under Rehoboam? 3. What is the subject matter of the book of Lamentations?

**II. THE AIM.**

The great words in today's lesson are "Here am I." They indicate on the part of Samuel an attitude of mind and heart prepared to respond gladly to the call of God. It is just such an attitude of constant preparedness as this, that you, in teaching the boyhood of Samuel, should seek to produce in the hearts and minds of your children.

**III. THE POINT OF CONTACT.**

Hold up a boy scout's pin. Who knows the motto of the Boy Scouts? Yes, "Be Prepared." A scout is to be ready at



a moment's notice to do any one a good turn. "I was walking down the street," writes a rabbi, "when first I heard, and then saw, a runaway horse come thundering along the pavement. I was expecting to see the frightened animal any second dash into some of the numerous people crossing this busy St. Louis corner. Like a flash, a young boy—he could not have been more than fourteen—shot out from among the spectators, caught the horse by the bridle, and the runaway was over. I went up to the boy; but he would not give me his name. Pointing to his badge, he modestly said, "You see I am a boy scout; and we are supposed to be prepared for this sort of thing any minute." But the boy scout I want to tell you about today was not half of fourteen years old. Yet when God called him to do a very important piece of work, he was ready to respond with his motto, "Here am I."

#### IV. EXPLANATORY NOTES.

**Date.** Samuel was born about 1080 B. C. E.

**Places.** Ramah and Shiloh.

The historical situation in the days of Samuel was not far different from that represented in the Samson stories. Israel is still continuing her war for the conquest of Palestine; and her leading enemies are the Philistines. No sound of that war is, however, heard in today's lesson.

The first book of Samuel opens by declaring that a certain man named Elkanah (El'-ka-nah), with his two wives, Hannah and Peninnah (Pe-nin'-nah), were living in Ramah in Ephraim. Elkanah must have been a personage of distinction, which fact the Bible indicates by tracing his ancestry back through several generations. His, at any rate, was a religious household; for every year he and his family used to make a pilgrimage to Shiloh to observe an ancient festival, which in all likelihood was Succoth. It was in Shiloh, about twelve miles from Ramah, where the chief sanctuary of the day was to be found. In keeping with the spirit of that joyful occasion, Elkanah would bestow presents upon Peninnah and her children, and also upon Hannah, although she had no children. She longed very much, however, for a little boy; but since her longing appeared in vain, would often refrain from taking food and would spend her time weeping. Her good husband

used to try to comfort her by saying, "Am not I better to you than ten sons?"

During one of these pilgrimages to Shiloh, Hannah entered the temple, and note that, while praying, she did not sit, but stood, before the Lord. Since it was common at these festivals for the people in their merrymaking to drink too freely of wine, and since Hannah prayed so earnestly that she was moved to tears, Eli mistook her for a drunken woman. In her petition, she had vowed that if her wish was granted, no razor should ever touch the head of the son to be born unto her. Possibly, she had intended to make a Nazirite of him. As soon as she had finished praying, her heart was relieved; she could eat, and her face was no longer sad.

During the next few years, Hannah was unable to make the annual pilgrimage to Shiloh; for she had to remain at home to take care of her little baby boy. When he was about four or five years old, she took him to Eli, to dedicate him for life to the service of the Lord. To commemorate his dedication, she made a costly sacrificial offering of a "three-year-old bullock and a bushel of flour and of wine," and held a feast, to which the boy's friends were invited. Yet the greatest sacrifice that Hannah made that day, was to give up the little son, for whom she had so earnestly prayed. She saw him only once a year thereafter, probably during her visits to Shiloh at Succoth, and at such times would give him a little robe which she herself had made.

Despite the fact that the boy was being educated at the temple, his environment was far from satisfactory. Eli, to be sure, was a kindhearted, religious man, but was now very old and overindulgent to his two sons, the priests, Hophni (Hoph'-nī) and Phinehas (Phin'-e-has). These young men were guilty of many sins. For example, it was customary for a worshipper, when he desired to offer a sacrifice, first to burn the fat of the sacrificial animal for the Lord, and then to offer a certain part of the remainder to the priests. But so greedy were Hophni and Phinehas, that even before the usual offering had been made to the Lord, they would send their servants to take, by force if need be, the most desirable portion of the sacrificial animal.

Of course, it is difficult for a boy reared amid such surroundings to grow up into a good man. But it was, no doubt, just because Samuel saw and opposed all these sinful proceed-

ings, that he determined to rise above them, and began to dream of the time when he would be big enough to put an end to them. Indeed, so wicked was that generation, that no one for a long time was esteemed good enough to receive a vision from the Lord.

When Samuel was a little older, it became his duty to sleep in the temple, and to help guard the sacred Ark. He already wore a linen ephod, a regular portion of the priest's dress. He would tend to the lamp which was kept burning all night, and, at dawn, would throw open the temple door to admit the bright sunshine. Tell the story of Samuel's call as nearly as possible in the words of the Bible. Point out that the text says that "Samuel did not yet know the Lord." Of course, Eli could teach him only *about* the Lord. Emphasize further the fact, that because of Samuel's upright life, he was fully prepared, when the divine voice came, to respond with his motto, "Here am I." Judgment is then pronounced upon the house of Eli; and Samuel has the moral courage to report to the high priest every detail of the judgment. Eli, with an admirable self-resignation, likewise showed himself prepared to submit to whatever fate it might seem good to the Lord to decree.

## V. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—"Be Prepared."

**Questions.** When Samuel thought it was Eli who was calling, suppose he had said to himself, "Oh, it is only Eli, and I am so sleepy; whatever he wants can wait till morning," would he have been prepared? Do you get up promptly when your mother calls you in the morning? Why were the "Minute-men" so called? What is the difference between knowing the Lord, and knowing *about* the Lord? Which kind of knowledge are you seeking to impart to your pupils?

**Illustration.** When the *Titanic*, the largest and fastest steamship then afloat, was cutting its way westward across the Atlantic Ocean, a slight jar was felt by its passengers. At that time every one aboard was full of gaiety; strains of music floated through the air; and the rhythm of the dance was heard. But in a few minutes that ship was a ship of death. The slight jar meant that she had collided with an

ice-berg and was rapidly sinking. Many people jumped overboard, and others made for the life-boats. The rule of the sea prevailed, that the women and children should be saved first. Mrs. Ida Straus was already seated in a life-boat about to be lowered, when she saw her husband, Isador Straus, standing on the deck. Refusing to be parted from him, and fully prepared to meet death, she left the life-boat for the sinking *Titanic*, and these two noble souls went heroically to the bottom, prepared to face their God.

**Suggestions.** Let the pupils draw on the blackboard illustrations of such incidents as follows: Conversation between Eli and Hannah; Hannah paying her first visit to Samuel; Samuel reporting the judgment to Eli, etc. In the Underwood and Underwood views to accompany the *Junior Bible* let the pupils view stereoscope No. 3133, "Shiloh, the Resting Place of the Ark."

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## **Lesson 28. A PROPHET WHO FOUND A KING. Saul Anointed by Samuel.**

(Taken from I Sam., Chaps. 9-11.)

### **1. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 198-212, and write answers to the following questions: 1. Discuss the three classes of questions. 2. State the five laws for securing attention by means of questioning. 3. What benefit is to be derived from the study of biblical geography?

**The Material for Teaching.** Do all the work required in Lesson XXVIII of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 184-188, Graetz's *History of the Jews*, Vol. I, pp. 69-81, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 63-65, Kent's *Founders and Rulers*, pp. 63-69, Shepard's *Young Folks' Josephus*, pp. 124-128, article "Saul" in the *Jewish Encyclopedia*.

**The Old Testament.** In the Old Testament make a rapid survey of the books of Proverbs and Job, in Moore's *Litera-*

*ture of the Old Testament* study pp. 228-240, and write answers to the following questions: 1. Why was the authorship of most of the Proverbs assigned to Solomon? 2. Summarize the contents of the Book of Job.

## II. THE AIM.

In today's lesson, Samuel performs one of the highest duties that one man can render to another; that is, to make that other realize his own abilities and power. After his interview with the prophet, Saul becomes a changed man; or, as the Bible expresses it, God gives him a new heart. Instead of developing into a worldly-minded farmer, his ambition now is to become the consecrated leader of the Lord's people. Let your aim, in presenting this story, be to arouse your pupils to a realization of the uplift in character and life that religion can impart.

## III. POINT OF CONTACT.

Have you ever seen a governor of a state, or a president of the United States, inaugurated? What is done at an inauguration? How does England crown her rulers? The notable people meet in Westminster Abbey, and there the Archbishop places the crown on the head of the king or queen. Before a man is inaugurated president of the United States, or a prince crowned king of England, they are regarded as being like other people, only more distinguished. But, to a small degree in America, and to much larger degree in England, the inauguration or coronation is supposed to make the new ruler so feel his responsibilities, and his dependence on God, that he is regarded as becoming almost a different man. People treat him with a higher reverence than before. The present emperor of Germany believes that he is an agent acting for God in this world. Certainly it is true, that when large powers are bestowed on men, especially with such a religious ceremony as finds place in a coronation, they often do become different men. Would you like to hear how a farmer's son came to be made the first king of Israel? Immediately after he was anointed by a man of God, he was given, as the Bible tells us, a new heart.

#### IV. EXPLANATORY NOTES.

**Date.** Samuel anointed Saul about the middle of the eleventh century B. C. E.

**Places.** Central Palestine and Gilead.

Perhaps thirty years or more have elapsed since the events narrated in the preceding lesson. During this interval, Samuel has grown to manhood, and is now a famous seer living in his birthplace, Ramah. In accordance with his vision in the temple, judgment had soon overtaken the house of Eli; for the Philistines had inflicted a disastrous defeat on Israel. A second army, hoping to assure success by bearing the Ark from Shiloh in its midst, was completely put to rout. Hophni and Phinehas were killed, and Eli died from the shock following the news of the calamity. The Ark passed into the hands of the enemy; but, to whatever city in Philistine territory it was carried, a pestilence there broke out, so that it was finally returned to Israel. Before presenting today's lesson, read I Sam., chaps. 4-6.

After winning the victories referred to above, the Philistines became practical masters of central Palestine, the very district in which Saul's tribe Benjamin was situated. The point at issue between these two peoples was something more than a mere acquisition of territory. The real question was whether the religion of the Philistines, or that of the Hebrews should prevail. According to the ideas of the day, the god of each nation did his best to make his own army victorious; hence, if the Philistines won, it would be taken as a proof that their god Dagon was more powerful than the Lord, and was therefore the true God to be worshipped in Palestine. Samuel possessed prophetic insight enough not only to recognize the significance of this religious crisis, but to select and inspire the man capable of acting as the Lord's champion.

That man was then living in Gibeah, a city about four miles north of Jerusalem. He was young, handsome, a giant in height, and in his bearing every inch a king. Saul, at this period of his life, is the natural hero of boys and girls, and it should be very easy to interest them in him. In appearance, he may well be compared to Agamemnon, who towered head and shoulders above all Grecian warriors. In founding and establishing the Hebrew monarchy, Saul might well be com-

pared to Washington, who founded and established the American republic.

Although Saul was now in the prime of life, he still rendered strict obedience to his father, who sent him in search of the lost asses. The ancient Israelitish practice was for the son to submit to parental authority as long as the father was alive. Asses were used both for travelling, and for ploughing, purposes. Since some of the places mentioned in Saul's itinerary have not yet been identified, it is impossible to follow the course of his search with exactness. Note, however, that he revealed a tender paternal feeling in his fear that his long absence might cause anxiety to his father. The servant was unconsciously carrying out God's will when he proposed that they should consult the seer. A seer is one who can see further in time or in space than ordinary men, and was the forerunner of the prophet. It is noteworthy that one had to pay before he could seek advice from a seer. In the present case, the servant proposed to offer as payment the fourth part of a silver shekel, or about fifteen cents.

On their road to Ramah, they met some maidens, coming out to draw water. Drawing water was the usual work of the girls. There was one common spring or well, outside of the city walls to which the maidens were accustomed to repair towards evening. They kindly directed Saul to the seer, and gave him the additional information, that on that very day a sacrificial feast was to be held, possibly in thanksgiving for some of the Lord's bounty. Such a feast was usually observed in a large hall built on the top of a hill. The guests would not begin to eat until the seer arrived to bless the food.

As the two strangers were entering the city, they encountered Samuel coming out to meet them. His power as a seer enabled him to recognize in the young Benjaminite a man of destiny. Saul, unbeknown to himself, had been led to Ramah by God, although he had supposed he was simply going in search of his father's asses. What would have happened to Saul at this period of his life, if he had refused to obey his father? Depict here the young man's surprise and perplexity at his most cordial and unusual reception. Samuel immediately allayed his anxiety for the asses, by stating that they had already been found. But there was more important business ahead, the exact nature of which was not then revealed, but the hints to which must have deeply stirred Saul's curiosity.

Beyond doubt, he had, especially since the Philistine conquest of Central Palestine, been brooding over Israel's unhappy lot, and had been wondering from what source deliverance would come. His reply to Samuel's questions shows him, like Moses and Gideon, to be a man of modesty. Arrived at the feast, where about thirty men of Ramah were assembled, Samuel gave his guest the seat of honor, and ordered the cook to bring in for Saul the leg of the sacrificial animal, the portion regarded as most desirable. Describe Saul's growing astonishment over this strange proceeding.

That night the young man was invited to become the guest of the famous seer. Doubtless they sat together on the roof of the house until well toward morning. Samuel took advantage of this opportunity to point out to Saul the religious crisis threatening Israel, and to inspire in him a new ambition. Early the next morning, Samuel secretly anointed this son of a farmer, the first king of Israel. But it is not quite such a simple matter as this to become a real king. Saul was now a king without subjects, and without a kingdom. The anointing meant really nothing more than that Saul was now afforded an opportunity to prove his worthiness to become a king. He must first raise an army, drive out the enemy, establish the monarchy, and prove himself acceptable to the people. Saul, the farmer's son of yesterday, was unequal to this task; Saul, the Lord's anointed of today, proved himself to be the man of the hour.

Lest after leaving Ramah, he might doubt whether Samuel spoke with authority from God, the seer gave the young man three signs by which to test that authority. The first was, that he would meet two men at Rachel's Tomb who would bring certain news to him concerning his father. The next was, that at the oak of Tabor, which may have been Deborah's oak, three other men, carrying kids, bread and wine, to be offered as a sacrifice, would greet him. The third sign was, that as he approached his home in Gibeah, he would meet a band of prophets carrying a lyre, flute, tambourine and harp. The custom of these prophets was to work themselves into a religious ecstasy by means of these musical instruments. As Saul started on his homeward journey, he felt that he had become a new man. He had been in close contact with a deeply religious soul, and this, together with his anointing, gave him an-



other heart. The three signs foretold by Samuel, occurred during the journey to Gibeah, and the change in Saul was so marked, that it aroused the curiosity of his cousin as to what experience Saul could have met with during his absence.

This modest young man, however, wisely concluded that this was not the time for him to speak of the big things he hoped to do. He went back quietly to work plowing his father's field. In the meanwhile, a powerful desert tribe, known as the Ammonites, was besieging the city of Jabesh (Jā'-besh), in Gilead, east of the Jordan. Their king, Nahash (Nā'-hash), was willing to make peace with the city, providing the inhabitants would submit to the ignominy of having their right eyes bored out. He proposed these terms for the sake both of bringing a reproach on them and of rendering them almost useless in future warfare. To evince his further contempt for their weakness, he, with a show of magnanimity, granted them a seven days' armistice, that they might look, in vain, as he haughtily thought, for an ally who would dare fight against him.

The messengers from Jabesh met with constant disappointment in going about from place to place seeking aid. At last they came to Gibeah; but regarding Saul as a farmer's son of no importance, they ignored him altogether, and announced their plight to the people at the city gate. By chance, Saul happened to be driving his oxen home from the field, when his attention was attracted by the public lamentation. Now the opportunity had arrived for him to prove whether he was really worthy of becoming king. The spirit of the Lord, that had been first aroused by Samuel, again rushed upon him. On the spot, while the others stood weeping, Saul issued a call for volunteers. His religious zeal made the people flock to him. Perhaps only one or two days of the armistice still remained, so the men of Jabesh sent a message to Nahash which was susceptible of a double interpretation, and which completely threw the Ammonites off their guard. Suddenly, in the morning watch, that is, between two and six A. M., Saul thoroughly routed the enemy. Thus, he had collected an army, defeated a powerful enemy, proved himself acceptable to the people, established the monarchy, and was publicly crowned king in Gilgal, a city not far from Jericho.

The period of the Judges here comes to an end, and the

new period of Kings begins. It was Saul's task to attempt to unite the thirteen isolated tribes of Israel into a firmly knit monarchy. At present his authority was recognized only in the tribe of Benjamin. Samuel had purposely chosen a Ben-jaminite for the first king, partly because Benjamin being one of the smallest of the tribes, the jealousy of the larger tribes could not thereby be aroused.

## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Our Better Selves.*

**Questions.** Did you attend the confirmation exercises last year? What change should the ceremony make in the lives of the confirmants? Why have we a right to expect a higher type of life from a boy or girl who has been initiated into the faith of Israel, than from one who has not been so initiated? How may God give such a one a new heart?

**Illustration.** Theodore Herzl had long been a clever reporter on a European newspaper. He used to write all sorts of articles on the happenings of the day, without any very serious purpose in life. Although a Jew by birth, he paid very little attention to his religion, until he found himself in Paris at the time when the French government was persecuting an innocent man named Dreyfus. During the trial, Herzl was so moved by the unhappy lot of this man in particular, and by the oppression of all Israel in general, that he became a new man. His better self came to the front. The spirit of the Lord rushed upon him, and he wrote a powerful book called the *Jewish State*. He then started the modern movement known as Zionism, the disciples of which today number several hundred thousand.

**Suggestion.** In the "Littlefield Outline Maps for the Study of Old Testament History,"\* let the pupils color map No. III. In the Underwood and Underwood Views to accompany the *Junior Bible*, show the pupils stereographs Nos. 10934, "Gibeah of Saul," and 10933, "From Ramah, Traditional Home of Samuel."

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\*This book of outline maps may be secured from the Bloch Publishing Company for twenty cents.

## **Lesson 29. HOW ONE MAN DELIVERED HIS PEOPLE. Jonathan's Brave Deed.**

(Taken from I Sam., Chaps. 13, 14.)

### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* study pp. 220-224, and write answers to the following questions: 1. What are the purposes of the review lesson? 2. How would you use the blackboard in a review lesson? 3. In what way may the review serve as a test of your teaching?

**The Material for Teaching.** Do all the work required in Lesson XXIX of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 189-194, Graetz's *History of the Jews*, Vol. I, pp. 82-94, Kent's *Founders and Rulers*, pp. 77-83, Shepard's *Young Folks' Josephus*, pp. 126-133, article "Jonathan" in the *Jewish Encyclopedia*.

**The Old Testament.** In the Old Testament make a rapid survey of the books of Ecclesiastes and Song of Songs; in Moore's *Literature of the Old Testament* study pp. 241-247, and write answers to the following questions: 1. What was the attitude of pious Jews towards the book of Ecclesiastes? 2. What interpretation of the Song of Songs does Prof. Moore favor?

### **II. THE AIM.**

The Bible seems to delight in showing that one man under divine guidance is worth a multitude of ordinary individuals. Moses, Deborah, and Gideon are all examples of this truth. In today's lesson we have another illustration. Jonathan, courageous and God-fearing, single-handed, brings deliverance to Israel. Use this lesson, therefore, to teach your pupils not to follow the crowd thoughtlessly; but to fight alone against great odds, if necessary, first however being sure that God sanctions their work.

### **III. POINT OF CONTACT.**

Have you ever thought what you would do if a fire broke out in your school? Deborah Mosser was the pianist in a

western school; and it was her duty to play a march at the opening and closing of the sessions. One morning, while all the pupils were engaged in their studies, the cry of "Fire, Fire," rang through the building; and immediately, great clouds of smoke began to roll past the windows. The pupils forgot their fire-drills. There was a mad stampede for the doors and windows. But in a few minutes, Deborah had reached her piano. As the strains of the familiar march began to be heard through the building, the pupils came to their senses. Immediately, they fell in order, obeyed the commands of their teachers, and marched to the street like soldiers. Little Deborah played to the very end, and finally had to be rescued by a brave fireman. Just as she was ready to sacrifice herself for a multitude, so in ancient Palestine, Jonathan was willing to go even unto his death that he might thus save his people.

#### IV. EXPLANATORY NOTES.

**Date.** After the middle of the eleventh century B. C. E.

**Place.** Central Palestine.

During that memorable conversation on the roof of Samuel's house in Ramah, the seer doubtless pointed out that the real religious crisis threatening Israel came not from the marauding Ammonite tribe on the east, but from the permanently settled Philistines on the west. The kingdom would remain but a name as long as these invaders continued their domination over Central Palestine. It was, therefore, Saul's present duty to dislodge this enemy; and with this end in view, he now began to organize the first standing army in Israel. Before presenting the lesson, give the class an accurate geographical knowledge of the locality. Point out that the mountains of this region run parallel to the coast, and that only seldom can a valley be found that cuts across these lofty ranges, and affords a passageway into the interior. Such a valley is the pass of Michmash (Mik'-mash), the gateway into Central Palestine.

In order to gain possession of this important pass, Saul divided his army of 3,000 picked men into three divisions of 1,000 each. Retaining personal command of two of these divisions, he stationed one of them at Bethel, and the other a short distance away, on the pass itself. The third division,

under Jonathan, took up its encampment at Gibeah. Jonathan began the revolt by smiting the Philistine garrison at Gibeah; and immediately thereafter Saul had the trumpet blown throughout the land, thus announcing the victory, and preparing the people for the call to arms.

The Philistines promptly collected an army to put down the rebellion; whereupon many of the Israelites fled, some hiding in the caves and tombs—made by hollowing out apartments in the solid rock—in the district, while others did not stop until they had reached Gad or Gilead across the Jordan. Saul's army having now dwindled to 600 men, he withdrew the two divisions stationed at Bethel and Michmash, and united his entire force in Gibeah. The Philistines then took up their position at Michmash, about two miles from Israel's camp. Feeling certain that Saul would not venture an open battle, they planned to force him to surrender by devastating the surrounding country. Accordingly, they sent out three foraging parties; one to the northeast to a place called Ophrah; another westward to Bethhoron; and the third eastward to Zeboim, leaving, in their overconfidence, only a small remnant to hold Michmash.

Noting this fact, but not venturing to disclose the hazardous plan to his father, Jonathan proposed to put the Philistian courage to the test. Between the two armies lay the ravine of Michmash, its precipitous sides almost 800 feet deep. He asked his armor-bearer to accompany him into this ravine, and there to seek divine sanction on their venture. If, when they exposed themselves to the Philistines, the enemy should reply, "Stand still until we can reach you," then their words would indicate that they were brave enough to take the offensive, and that the Lord disapproved of the plan. If, on the other hand, they replied, "Come up to us," then their words would show that they were lacking in courage, and that the Lord was about to deliver them into Israel's hands.

Thereupon, Jonathan and his armor-bearer went down into the ravine, confident that the Lord could save by many or by few. When they exposed themselves to the hostile garrison, the Philistines shouted, "Come up to us," and the two daring Israelites climbed on their hands and knees up the difficult ascent, probably unobserved by the major portion of the enemy who naturally would pay but little attention to two lone warriors. Jonathan, no doubt, took the few soldiers remain-

ing in the camp completely by surprise, knocking them down one at a time, and leaving them for the armor-bearer to kill. A panic immediately broke out among the Philistines, who assumed that this attack was but part of a strategy, and that Israel's main army was coming up in the rear. It happened just then, that one of their own foraging expeditions was returning to camp; and this body of troops the Philistines mistook for the Israelites. At any rate, the enemy began to fight among themselves. To Saul, who, in the meantime, had taken his stand on the lookout where the threshing-floor was located, the watchman reported the confusion among the Philistines. He acted with his usual promptness. Although he soon learned that the attack was probably being made by his own son, the king would not go to his assistance until he had first ascertained the divine will. Hence, he summoned the priest, Ahijah, to bring the ephod, which was in some way associated with the Urim and Thummin. But even before the priest had time to draw the lot, Saul himself interpreted the increased consternation among the enemy as a sign of divine approval, and at once ordered the advance. Seeing the turn affairs were taking, all the Israelites, both those who were hiding in the region and those who were slaves in the Philistine army, joined in the onslaught.

Since the charge had been ordered so unexpectedly that no time had been given for distributing, in advance, properly prepared rations to the soldiers, Saul feared lest some of them might eat forbidden food during the day. Therefore, he hastily placed the penalty of death on anyone who should attempt to satisfy his hunger before evening. It speaks volumes for the discipline of the army, that, despite exhaustion, not a single soldier disobeyed the order. Jonathan, however, innocently enough, tasted some honey during the day. At nightfall, the Israelites were completely famished, having pursued the enemy even to Aijalon, a distance of about 20 miles; and hence, without waiting to drain off the blood, as the Hebrew law required (Deut. 12:23), they greedily eat the sheep and oxen. Saul hastily put an end to this transgression.

After eating, the king proposed to continue the pursuit of the Philistines; but the oracle would return to him no answer. By consulting the Urim and Thummim, he found that the source of the difficulty lay in Jonathan, and forthwith decreed death unto his own son. The young prince nobly expressed his

readiness to die in accordance with his father's oath; but the soldiers would not let the hero of the day thus perish. They ransomed him by offering a sacrificial animal in his stead. The victory, however, did not end the war, for Saul was obliged to continue fighting not only against the Philistines, but against numerous other foes, even to the end of his days.

## V. ILLUSTRATIONS AND SUGGESTIONS.

### Ethical Topic—*Individual Heroism.*

**Questions.** Why is it harder to be brave alone than with a multitude? Would Jonathan's bravery have been greater or less, had the Philistines said to him, "Stand still until we can reach you," and he had nonetheless attacked them? What kind of heroism did it require to attack the Philistines single-handed? What kind of heroism did it require to be ready to die in accordance with Saul's vow?

**Illustration.** Reb Mordecai lived in Poland. On Passover evening, 1559, a strange knock was heard at his door; and the man who entered proved to be none other than the private secretary of the emperor—a man whose life Mordecai had saved years before. In whispers, the visitor quickly delivered his message. The emperor had just decided to expel all Jews from Poland. Without delaying a single instant, Mordecai rushed out of the city, mounted a horse and sped away. Was he thus attempting to escape the fate soon to befall his fellow-Jews, without warning them of their danger? Shortly thereafter an imperial edict proclaimed, "Every Jew must leave the city before twelve o'clock noon, on the eighth day after this proclamation." The last day had now arrived. The poor people had said their last prayers in the synagogue, and were already assembled in the public square ready to set out—they knew not where. The emperor's soldiers were there with drawn swords, prepared to urge along any who might linger. At the last stroke of twelve, a horse's hoofs were heard clattering along the highway. In a moment the rider dashed up to the commander of the troops shouting, "Grace! In the name of the emperor, Grace!" Handing the commander a piece of parchment, the exhausted rider fell in a swoon at his horse's feet. It was Reb Mordecai. At great danger to himself, he had ridden first to Vienna to plead with the emperor, and then

to Rome to plead with the Pope in behalf of his fellow-Jews. Thus did this one man deliver a multitude.

**Suggestion.** Play the game, "What would you have done if—?" That is, dictate to the pupils the words, "What would you have done if—?" and let each complete the sentence for himself; thus, "If you had been Jonathan's armor-bearer when he asked him to attack the Philistines?" "If you had been Saul when he observed the tumult among the Philistines?" Let each pupil then pass his paper to his neighbor, who will write the answer, which is to be read before the class.

## **Lesson 30. A SHEPHERD BOY WHO SLEW A GIANT.**

### **David and Goliath.**

(Taken from I Sam., 16:14-17:54.)

#### **I. THE TEACHER'S PREPARATION.**

**The Method of Teaching.** In Pattee's *Elements of Religious Pedagogy* review pp. 158-212, 220-224, study your note-book, and write answers to the following questions: 1. Show how a knowledge of Parts I and II is a prerequisite to an understanding of Part III. 2. What is one of Herbart's fundamental contributions to the art of teaching? 3. Make a list of the questions that you wish Pattee had discussed more fully in his book.

**The Material for Teaching.** Do all the work required in Lesson XXX of the *Junior Bible*. Consult Montefiore's *Bible for Home Reading*, Vol. I, pp. 195-203, Graetz's *History of the Jews*, Vol. I, pp. 94-99, Ginzberg's *Legends of the Jews*, Vol. IV, pp. 81-89, Kohut's *Hebrew Anthology*, Vol. I, pp. 159-164, Kent's *Founders and Rulers*, pp. 84-92, Shepard's *Young Folks' Josephus*, pp. 133-136, article "Philistines" in the *Jewish Encyclopedia*.

**The Old Testament.** In Moore's *Literature of the Old Testament* review pp. 116-247, study your note-book, and write answers to the following questions: 1. State whether each book in the Bible, from Chronicles to Malachi, is primarily prophetic, historic or poetic in nature. 2. To which prophet do you assign the highest place? Why? 3. What criticism favorable or unfavorable would you pass on Prof. Moore's book?



## II. THE AIM.

The story of David and Goliath is one of the most familiar in all literature. Its popularity is due in part to the fact that it depicts a brave youth consciously acting as the agent of God, slaying the vainglorious giant who was depending only on his own strength and arms. As we teach how one biblical hero after another firmly believed in, and acted according to, David's dictum, "the battle is the Lord's," the accumulative effect of our teaching should make a most powerful effect on our pupils. Present today's story so as to lead your pupils to wage warfare against the modern giants that assail them, especially the giant of boastfulness.

## III. POINT OF CONTACT.

Has any girl a right to be proud? Suppose that girl is a real queen? Do you know why the people of Holland so love their queen? One reason is because she is so modest. But she was not always thus. As a little girl she was inclined to be very vain because she was a queen. One morning, when she was about fourteen years old, she knocked at her mother's door, in the palace. "Who is there?" asked the mother. "It is the queen of Holland," replied Wilhelmina in a haughty tone. "The queen of Holland may not enter," answered the mother sharply. "Oh, please mother, it isn't the queen of Holland. It is only your darling little daughter, Wilhelmina, who loves you dearly and wants to come in to kiss you good morning." Instantly the door flew open, and the girl was in her mother's arms, a happier and more modest child. It was difficult for her to slay the giant of boastfulness in her own character, but at last she succeeded. Our forefather, David, centuries earlier, slew another boasting giant who had been taunting all Israel.

## IV. EXPLANATORY NOTES.

**Date.** After the middle of the eleventh century B. C. E.

**Place.** The territory occupied by Benjamin and Judah in Central Palestine.

After the battle of Michmach, Samuel sent Saul to smite the Amalekites, giving him special orders to slay every living creature. Saul, however, spared the king Agag, as well as the

sheep and oxen, for which disobedience Samuel declared that the Lord would reject him. Another account states that Saul's rejection was due to his offering a sacrifice contrary to Samuel's orders. Read I Sam., chap. 15.

At any rate, today's lessons open with the sun of Saul setting, and that of David rising. The spirit of the Lord that had rushed upon Saul after his first interview with the seer has now departed, and an evil spirit substituted therefor. This evil spirit seems to have been some sort of mental disorder, probably a morbid melancholia. At times, it would hurl the king into a paroxysm of wrath; and while in such a state, he was likely to become a more or less dangerous man. His courtiers, having no doubt tried many other remedies in vain, suggest that he yield himself to the soothing power of the lyre. It is, of course, a well established fact that music has a curative effect in many nervous complaints. A parallel case is that of Philip V of Spain, whose dejected spirits were overcome, and whose normal health was restored by the sweet music of the famous Farinelli.

The musician now strongly recommended to Saul was David the son of a man living in Bethlehem, Jesse, by name, a descendant of Ruth. Messengers were sent to Bethlehem, which was only about ten miles south of Saul's capital Gibeah, to invite David to become the court musician. Shortly thereafter, he was introduced at the palace, and inasmuch as it was not considered good form to enter the king's presence without a gift, the young man brought with him such simple presents as a farmer would naturally bestow. The son of Jesse had such an attractive personality, and played and sang so sweetly, that he immediately won the heart of his king, and was able to drive the evil spirit from him.

Restored to health, Saul again took the field against the Philistines. This enemy, who had become more domineering than ever, was now threatening Judah. They had encamped near the stronghold of Socoh, a few miles west of David's home Bethlehem. Jerusalem was as yet an unimportant city, still in the hands of the Canaanites. Israel's army took up its position across the valley of Elah, so that the hostile forces were here, as in Michmach, encamped on the heights with the lowlands between them.

Since neither side ventured down into the valley to start an attack on the position of the other, Goliath, a giant from

the Philistine city of Gath, confident that the Israelites could not produce his equal, haughtily proposed that the contest should be decided by a personal combat between the two champions, one chosen from each army. Describe in biblical language the size and weight of Goliath's armor and the nature of his weapons, drawing pictures of them on the board; for these things always arouse interest of boys and girls. Report his boastful challenge as nearly as possible in his own words. Dramatize the conversation between David and Saul, again following the text as literally as possible. Lions and bears were common at that time in Palestine, and would often attack sheep. Point out that while David as a youth, in protecting his flock, thought that he was performing only the ordinary duty of a shepherd, the Lord was in reality training him, although he himself was unconscious of the fact, for a most important work.

Before entering the combat, David prudently laid aside the heavy armor to which he was unaccustomed, and decided to depend on the sling, the weapon of his boyhood. Report verbatim the taunts hurled by Goliath at Israel's champion, and read with vigor David's noble reply. Napoleon's saying, that God was always on the side of the strongest battalions, is precisely what Goliath believed, and precisely what David did not believe. He held, rather, that victory depends not so much on the sword and spear, as upon a religious and moral life. However, he did not underestimate the human element. He was, therefore, very careful in his own preparation, not trusting to anything like a miracle to save him; for he knew that God acts only through those men who do their own part nobly. If the armies had actually agreed to substitute this personal combat between champions in place of a regular battle, the agreement, as might have been expected, was not observed. The closing sentence of the lesson means that David brought the head and armor of Goliath to Jerusalem not immediately, but many years later after he himself had captured the city.

## V. ILLUSTRATIONS AND SUGGESTIONS.

Ethical Topic—*Boastfulness*.

**Questions.** Are there any Goliaths to fight today? Once when a boy named Bert had just finished studying today's

lesson, he said to his father, "Oh, I wish I would meet a giant; I would slay him the way David did." "There are several giants living not very far from here, replied the father. Get your sling ready, and I'll show you one before the day is over." That evening, after supper, Bert said, "I am the cleverest boy in school. The other pupils don't know nearly as much as I." His father exclaimed excitedly, "Quick, Bert, get your sling, there goes a giant; slay him." Snatching his weapon, the boy rushed to the door and windows, but saw nothing unusual. What did his father mean?

**Illustration.** Spoke the haughty king of Syria to the high priest of Israel, "Tomorrow I give a great banquet to celebrate my capture of Jerusalem. Your God must recognize my power and strength; hence I bid you to invite Him as a guest to my feast. If He come not, you shall forfeit your life." On the morrow, the royal celebration began. So numerous were the guests that the tables had to be spread under an immense tent in the forest. The high priest modestly took the last place at the table, and while the others were feasting, reverently moved his lips in prayer. At the close of the banquet, Antiochus, the king, commanded the high priest to come into his presence. "Where is thy God?" spoke Antiochus, with his heart puffed up. "Bring Him in, that He may behold my magnificence and power!" The priest's only reply was to utter a short prayer. Immediately a gentle breeze sprang up, which soon changed to a violent wind, and then to a dangerous hurricane. The sides of the tent shook, the dishes were blown to the ground, the tables overturned and the guests feared for their lives. "What is this?" shouted the king. The priest calmly replied, "It is my God. He is approaching in the wind storm, as in the time of Elijah." "Enough, enough," cried the king, "all my power is naught compared with his."

**Suggestion.** Let the pupils model a sand map of the valley of Elah, representing the two armies by flags placed on the opposing heights, Goliath and David in the intervening valley by long and short pencils. In the Underwood and Underwood Views to accompany the *Junior Bible*, let the pupils view stereograph No. 10830, "Tending Flocks and Herds on the Judean Wilderness," and No. 10834, "David's City, Bethlehem."



## APPENDIX TO SERIES I.

The following Underwood & Underwood stereographs may be used to illustrate the lessons in the Junior Bible. Every school should be supplied with a number of stereoscopes which may be transferred from class to class as the need arises. The full list of 40 stereographs, in a gold-lettered case, may be secured from the Bloch Publishing Company for \$6.67, or \$2.00 per doz., expressage prepaid. Fewer than 4 stereographs in one order are 20 cents each. The price of each stereoscope is 85 cents. In conjunction with these scenes, the teacher should use Forbush's "Travel Lessons on the Old Testament"—price 75 cents.

### STEREOGRAPHS TO ACCOMPANY THE JUNIOR BIBLE, SERIES I.

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- 3238 Shechem, an early centre of Hebrew history.
- 10735 Ancient tree traditionally known as Abraham's Oak.
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- 3217 View from Mt. Ebal, S. W., over Shechem.
- 3218 Gathering tares from wheat in the stony fields of Bethel.
- 3219 Hebron, the home of Abraham, Isaac and Jacob.
- 3220 The Jordan's main source.
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#### JACOB.

- 3334 Bethel, where Jacob received the Lord's promise.
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#### JOSEPH.

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**MOSES.**

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- 10917 Mount Seir, The Arabah.
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**DAVID.**

- 10937 David's City, Bethlehem, from the west.
- 10938 Shepherd boy with his flocks near Bethlehem.
- 10939 Scene of the slaying of Goliath.

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Prepared by

**Prof. Charles F. Kent and Eugene H. Lehman**

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